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A MONTHLY MAGAZINE IN FOUR LANGUAGES,
English, Marathi, Hindi and Gujarati.

Royal 8 vo 64 pp. each Month; 32 pp. of Samhita and Padas,
and 32 of English Translation.

Vol. I

July 1912

No. I

Annual Subscription Rs. 4 Post Free.

ENGLISH TRANSLATION
of the
VEDAS.

SHRUTI-BODH.

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स्याधुर्यं भारद्वाज किलामृत ।
अधीत्य वेदं न विजानाति योग्यम् ॥
Yaska.

Published by

PRANSHANKAR AND TEAM DIXIT,
at 47, Kalladevi Road, Bombay.

Price Single Copy Eight Annas.

FOREWORD!

On this occasion of offering the first No. of the "*Srutibodhi*" to the indulgent public, we naturally remember with gratitude the Benign Providence, the main spring of all that is good in man. Fully conscious of the brilliant possibilities of India's future, we firmly believe that religion constitutes the moral force of a nation, and the purer, more exalted and more compatible with right reason it is, the more is one convinced of its truth and perfection and divine sublimity. Most of us Hindus believe that Hinduism as propounded by the Vedas and Upanishads, is the noblest form of religion, and in this belief we are naturally confirmed by the unprecedented success which attended the genuine endeavours of one of the greatest saints of modern times—Swami Vivekanand. But we must not forget that no form of religion is, or can be acceptable to people of a rationalistic cast of mind unless it embraces all virtues and can easily withstand the fire of a searching criticism.

The exercise of such a critical faculty, always difficult to a degree, has, however, been rendered still more difficult for us Indians, by the peculiar conditions of the life here. The struggle for existence growing keener and keener every day absorbs most of the valuable time of even the talented few who, to say nothing of the common laity, often find themselves unable to do full justice to the consideration of religion and its problems about Nature and the first cause, the soul and the God-head, the eternal and the phenomenal, the mind and matter, the eventual dissolution of created forms and the like. The magnitude of the task is so stupendous that even the lifelong labours of the best genius of the country would scarcely be adequate to satisfactorily solve any one of the complex problems, much less to evolve a rational and systematic philosophy of Religion by a full and complete consideration of the several questions.

Another serious obstacle in the way of understanding the true spirit of Hinduism has been that the First Book of our religion is still a sealed book locked up in the impenetrable recesses of the Vedic Sanskrit which, ere thousand of years, ceased to be rightly understood by the average Sanskrit scholar.

Our piteous condition in thus having been weaned from the fountain of spiritual life and solace, may better be imagined than described. It has been worse than the sorrowful plight of a princely scion still sweltering in his ragged habiliment and who has had absolutely no clue to the rich ancestral treasures that have lain hidden within the four walls of his dilapidated mansion. Besides, as pointed out just now, our religious and philosophical literature increased by leaps and bounds to such an extent owing to the labours in that field of countless Brahnavadins and Acharyas who lighted the path of the people by their piety and matchless erudition, that the enormous mass of their writings has been enough to preclude all individual efforts at its exploration and critical study. The richness of our religious literature while it clearly indicates the strong religious propensities of our ancestors has weighed us down by the sheer weight of its mass, much more now than has hitherto been the case, when it is no longer studied or properly understood. Whether the principles of religious belief and the precepts of human conduct should be packed up in a single book, or should lie dispersed in a voluminous sacred literature which may be taken as an index of a highly efficient state of religious culture helping towards a better appreciation of its ethical and philosophical side, is a question into which it is not our purpose to enter. Suffice it to say that even those that would rely upon one or two religious Books only as their guide, are well provided for in the Hindu Religion, where the Vedas are held in unbounded estimation through the length and breadth of the country.

Of the extant Sanskrit commentaries on the Vedas those of Yaska and Sayana Acharya, that sage minister at the imperial court of Vijaya Nagar, have been found to be so useful that it may safely be asserted that but for the excellent etymological and grammatical portion of their scholia any thing like an attempt at the right interpretation of many Vedic passages would have been well nigh impossible. Even that monumental St. Petersburg Dictionary of Dr. Roth is based on a careful comparison of the different interpretations furnished by these learned Acharyas.

But after all, the credit of the first attempt in modern times, at something like a rational interpretation of the Rigveda, justly belongs to the scholars of Germany and England. No identity of interest,

no community of sentiments, or no similarity of habits and modes of life between modern India and Europe, could be imagined which should explain the sympathetic and appreciative attitude of German scholars towards the Vedic literature, except that the Vedas as typified by the Rigveda had appealed to them as a relic of the most ancient poetry of the Aryans, containing many a finest outburst of religious thought and devotion. While some of the European scholars were enamoured of its spirited style, many others were enthralled by the expressions of extraordinary faith, originality, and lofty simplicity of thought with which the Vedic hymns are replete. The love of the European savants for the Vedas at last became so ardent and sincere as to induce the celebrated Dr. Roth to collaborate with other eminent Vedic scholars to toil for years in the field of the Vedic literature, and to embody his strenuous labours in the famous "Wörterbuch" or "The St. Petersburg Lexicon" which will ever stand out as the greatest and priceless repository of Vedic words, although it would seem just possible that a difference between the Hindu and the German mode of thought might render a difference in interpretation in some places inevitable.

Now with regard to the translations, one of the objects we have already kept in view is that the true import and spirit of the Vedas should reach if possible, every nook and corner of this vast Indian continent, and with this purpose we have launched a somewhat grand scheme of translating the Vedas into four principle languages of India. It has been found advisable to include an English version into the scheme because of the rapid spread of the English language which now bids fair to become one of the national languages of India, and because we believe that those of our countrymen who do not understand either Hindi-Marathi or Gujjarathi can grasp the real sense of the Vedas through the medium of English which is more widely understood than spoken. The principle governing our translation is and always shall be that of strict impartiality. The peculiar position of man in society, the ties and bonds he has created, the habits he has contracted, and above all the prejudices he has unconsciously cherished—all these traits of a man's character seldom fail to leave their vivid impression upon his writings, unless he has taken special care to avoid them; and in cases when the translator has not been wary enough, the translation would be very likely not a faithful representation of the original, but only a caricature.

ture of his perversities. The editors of the "*Shrutibodhi*" are determined to see that no individual fad or dogma obscures or interferes with a clear expression of the ideas of the original, and we assure our readers that if our translations differ occasionally from both Sayana Acharya and Dr. Roth and others, the deviation shall never be prompted by a desire to either support or disparage any particular sect or school of thought. The "*Shrutibodhi*" translations, it may be remembered, follow no particulars commentary. They are a version of the Veda rather than a rendering of any scholia. We have adhered to the text as far as the idiom and usage of the language of the translation permitted, and have tried our utmost to see that the sense is nowhere sacrificed to mere form. A readable and faithful recension of the spirit and the tone of the original has been our aim, but the translation shall nevertheless be literal so that all ideas not necessarily implied in or suggested by the text have been rigourously excluded. Each important word or expression has been carefully studied and its apparent and real senses brought out as clearly as possible. While we have been guided in our interpretation by the Scholia of Yaska and Sayana, we have also availed ourselves of the colossal and critical labours of that galaxy of European and Indian scholars among whom we are deeply and specially indebted to Drs. Roth, Max muller, Sir John Muir and Oldenburg, to Professors H. H. Wilson, Griffith, Grassmann, Benfey, S. P. Pandit, Whitney, Bergaigne, Langlois and many others. So far as the English translation goes, the order of the words in the original has been as nearly as practicable been preserved in the translation to enable the reader to follow our interpretation.

We have been asked to give foot-notes to explain and justify our interpretation. The suggestion has been adopted in principle, but only the shortest and most necessary foot-notes are given beneath the translation; beyond this it is not, we think, expedient to go, under the present circumstances. It should not be, however, supposed that we shirk our responsibility to scholars and critics. We fully realize that our translation, however faithful and readable, will never be either creditable to us or acceptable to scholars, unless we adduce evidence and arguments in our support, but in order that the work of the translation may not be unduly delayed or protracted we have decided to bring out at suitable intervals *special extra volumes* dealing with naughty points of grammar, idiom, and interpretation, calculated to satisfy the

scholar and silence the critic, and leaving the reader to judge for himself

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It is scarcely necessary to reiterate here what is only too well known that the Vedas constitute the foundation and the source of Hindu religion, ritual, law and philosophy. The great law-giver Manu describes the Vedas as being the origin of religion, and makes them the basis of the Institutes, both religious and secular, promulgated by him. From this point of view a real insight into the true spirit and significance of the Vedas cannot but be indispensable to the public in general, and to all those sects and communities in particular, that are embraced by Hinduism. But these considerations apart, all the Vedas, and especially the Rigveda, have to the student and the scholar alike a value of their own. The Rigveda, or, the Veda of Hymns, is not only a masterpiece of religious poetry, but is probably the most ancient literary document in the world. The archaic but highly finished language of these hymns, the vigour and terseness of their style, the richness and variety of their diction, the depth and diversity of their significance, have always absorbed and will continue to absorb the attention and excite the admiration of the modern scholar and the student of the history of the human race.

The Veda literally means knowledge. In this sense, the Vedas are regarded as the Divine Revelation to mankind, and as such are believed to have existed from all eternity; while, the inspired sages of ancient India to whom the songs of the Vedas are ascribed, have been considered only as manyseers or percipients of the Divine will. The Vedas now extant have been classified by Krishna Dwaipayana, the Vyas, or Arranger, under four distinct heads viz. The Rigveda, the Yajurveda, the Samaveda and the Atharva Veda, the last being considered by many authorities as a later collection. Each Veda is again divided into two parts, one the Mantra or Samhita, and the other, the Brahmanas and Aranyakas. The former portion to which the term Veda has recently come to be exclusively applied, consists of prayers, laudatory hymns, liturgical formulae and the like, while, the Brahmanas which are works written mostly in Vedic prose, contain directions for the application and use of the various Mantras, relate stories of the origin and purpose of the several sacrificial ceremonies and offer illustrative remarks explaining the traditional meaning of the words, verses and rites connected with the sacrificial worship. Thus

the Aitareya and the Kaushitaki Brahmanas belong to the Rigveda, the Taittiriya and Shatapatha to the Yajus, the Tandya and the Chhandogya to the Sama, and the Gopatha to the Atharva Veda. The Aranyaka part of the Vedas is of a peculiarly speculative and philosophical character. Considered apart from the rest and yet forming its integral portion is the Vedant or concluding part of the Veda, which is merely another name for the celebrated Upanishads, those inestimable treasures of the Vedic Aryas, revealing to mankind their metaphysical and transcendental philosophy, unrivalled, much less surpassed—the triumph of the intellect of ancient Aryavarta, and the solace of life and of death to the expectant humanity.

The text of the Rig-veda which has come down to us from the Shakala Shakla and contains excluding the Khilas, which are a later addition, 1017 hymns or Suktas, all told, covering 10417 Richas or stanzas. These hymns are arranged into ten Books or Mandals; such of the hymns as are ascribed by tradition to a single family are formed into a separate book, while stray hymns and those the number of which is too small for a separate book are relegated to either the first or the tenth Mandala, the ninth Mandala being wholly made up of the hymns addressed to the celebrated Soma plant. The Suktas of each of the ten Mandals are numbered separately, thus immensely facilitating reference to the particular stanza of any Sukta. The 2nd Mandala is ascribed to Gritsamada, the 3rd to Vishvamitra, the 4th to Vamadev, the 5th to Atri, the 6th to Bharadwaj, the 7th to Vashishtha, and the 8th to the Kanvas and Angirasa. For the convenience of the Shrotriyas or those that learn the Vedas by heart, a totally different course has been adopted; thus the whole of the Rik-Samhita is divided into eight Volumes of equal size, each of which is called an Ashtaka, and contains eight Adhyayas or Chapters. Each of these Adhyayas is again subdivided into Anuvakas or Sections, and Vargas or Paragraphs. The first method of division is of course more rational, but the second is more convenient, and it may be claimed that each of these two methods of division has advantages peculiar to itself.

According to the most approved and latest investigation, the hymns of the Rig-veda date as far back as the pre-glacial period which closed about ten thousand years ago. But the present collection has been made at a later period and since that time, the text has under-

gone absolutely no change whatever, being orally transmitted with such a scrupulous exactitude that the history of the other literatures has nothing to compare with it. The language of the Rigveda hymns is the old Sanskrit, exceedingly archaic in many grammatical points and in vocabulary, but the poetry of the Veda shows a highly elaborated and cultured stage. Rhythmical and rhetorical adornments, alliterations and plays upon words, are of frequent occurrence, and fixed epithets and formulaic expressions are used with great freedom. The Rig Veda is permeated through and through with religious sentiments and fervour. No doubt various divine powers and attributes are personified and addressed under different appellations, but after all it must be plain even to the superficial observer that to describe the Vedic religion as polytheism would be a serious misnomer. Underneath the apparent plurality of the personified powers, there lies a significant and unmistakable consciousness of the eternal, infinite, immortal, and supreme benevolent power. Even the European scholars have admitted that the Vedic religion was not polytheistic. "It presents to us," says Dr. Kaegi, "a form of religious thought which Prof. Max Muller has designated by the name Kathenotheism," so called because of the fact that the Vedic Rishis attribute to the God they happen to be invoking, all the highest traits of Divinity as if he were an absolutely independent and supreme Deity, alone present to the mind. To Prof. Max Muller's theory a few unimportant objections have been made, but notwithstanding such objections Prof. Macdonell has expressed his opinion that "Henotheism or Kathenotheism might be justified as a term to express the tendency of the Rig-veda towards a kind of Monotheism". Dr. Kaegi again remarked that the whole significance of the Rig veda in reference to the general history of religion rests upon this, that it presents to us the development of religious conception from the earliest beginnings to the deepest apprehension of the God-head and its relations to man.

Many quaint notions are current among the less enlightened regarding the facts disclosed by the Veda. Some people would insist on having an allusion therein to the Railway and Telegraph; others would hasten to detect Geometry; many others would eagerly beat about in search of the printing press or hunt out a dubious reference to Motor cars. We must confess we utterly fail to grasp the logic or propriety of such preten-

tions. Whether the Vedas really contain reference to the aforesaid scientific facts is a question on which we should like to reserve our opinion but all the same we affirm that the value of the Vedas as an inspired work has never depended or will never depend on what the Vedas have or are believed to have mentioned about safety matches or soaps. If the Vedas are a revelation, God could not be supposed to have wasted his time in teaching what man has been proved to be fully capable of discerning by means of his cultured but otherwise unaided intellect. Discoveries and inventions are the outcome of a careful observation and experimenting with Nature. But Revealed Religion teaches only what man could not have known otherwise, for as Bacon has said, "Nature declares the power of God and Revelation his will". We humbly opine that to applaud the Vedas simply because of their real or supposed references to the facts of Natural Science and thus to reduce them to the sorry level of a common handbook of chemistry or a half-penny brochure of the arithmetical tables is the height of absurdity and ridiculousness.

We suppose we must stop. When we sent our first advertisement to the Press five months ago, we had little hopes that our announcement would receive any very considerable response. But to our pleasurable surprise we find that not only has a large part of the English-reading public approved of our venture but many of them have come forward with their actual patronage. Our highest ambition is that the Vedas should find their way in India to every home and hut, and therefore we take this opportunity to thank all our supporters, sympathisers, and friends for the keen interest they have displayed in this publication. We also thank the Proprietor and the Manager of the "Subodhini" Press for the care they have expended over the printing of the '*Śrutibodha*', and we tender our grateful thanks to those generous-hearted journalists who made it possible for the '*Śrutibodha*' to catch the attention of the public. Our edition is a *popular edition* of the Vedas, intended primarily for the man of the world, and to save him confusion we have discarded the conventional, learned but highly labyrinthical, mode of transliteration. We hope that this will be a welcome feature of this edition, and, with this preface, and excusing ourselves for the typographical errors which may have escaped the keen eye of our proof-corrector we leave this work in the indulgent hands of our readers.



(Ashtaka 1)

(Mandala 1)

RIGVEDA.

(Adhyaya 1)

(Anuvaka 1)

(The first sukta or hymn is addressed to Agni.)

The Rishi or sage is Madhuchhandas, the son of Vishvamitra.)

High Priest of the sacrifice, the refulgent God-head, I glorify
Agni, the oblation-bearing preceptor, the greatest possessor of excellent
treasures. 1

Agni was deemed worthy of praise by the ancient prophets, he
deserves tribute of eulogies also from the modern sages. It is he who
conducts the gods hither. 2

It is through Agni that the worshipper attains prosperity,
every day increasing, and renown, which mightily breathes of the hero's
power. 3

It is that holy sacrifice, which thou dost remain on every side
to watch, that reaches the Immortal Powers. 4

Agni is the bearer of oblations, lord of the intellects of the
wise, ever true to the devotees, surprisingly quick to harken from afar,
Here has he come in company of the divinities. 5 (1)

O Agni, O Angiras, whatever good wouldst thou do to thy
worshipper, will indeed come out true. 6

Days in and days out, morning and evening, do we approach thee
Agni, in dutiful homage, 7

As thou sittest supreme in every sacrifice, guardian of law, bright
and refulgent, brimming with hilarity when in thy home. 8

Thus then, Agri, be unto us the bestower of kind gifts as a
father is to his son, and be about us for our well-being. 9 (2)

Sukta 2.

*Rishi, Madhuchhandas; Deity, 1-3 Vayu,
4-6 Indra & Vayu. 7-9 Mitra & Varuna.*

O lovely Vayu, come hither; there are the Soma libations spiced
for thee. Partake of them and harken to our call. 1

Vayu, reciters of hymns praise thee with songs, pouring out the
Soma-drink and watching the sacrificial time. 2

Vayu, thy propitiating word, that pervades this vast globe,
goes forth to the worshipper demanding a draught of Soma. 3

Indra and Vayu, here are poured out the libations. Come with
your boons. The glistening drops await you both. 4

Vayu, thyself and Indra, powerful and quick, know full well
the beauty of these draughts. Come then with a quick pace. 5 (3)

Vayu, come here quick, thou and Indra, renowned heroes, with
a mind to partake of this draught pressed for you by the sacrificer. 6

I invoke Mitra of holy might and Varuna the exterminator of
the wicked, both cherishing a desire to pour down rains. 7

These Mitra and Varuna, enforcing law and themselves taking
delight in its observance, combine power with justice. 8

These Mitra and Varuna, of immense wisdom, born for the many,
dwelling in vast mansions, treasure for us power and activity. 9 (4)

Sukta 3.

*Rishi, Madhuchhandas, Deity, 1-3 Ashvins, 4-6 Indra,
7-9 Vishnu Devas & 10-12 Saraswati.*

O Ashvins, lords of good luck, supporters of many, your hands
overflowing with gifts, take with a delightful heart these sacrificial
offerings. 1

Ashvins, performers of miracles, valiant and daring, accept our
prayers with a good heart. 2

O truthful ones, allayers of sufferings, here are libations richly
spiced and with sediments removed. Come hither, O Ye of terrific
ways. 3

Indra of wondrous luster, come. Here are for thee the ever
holy libations pressed out with fingers. 4

Indra, sung by the wise, come of your own accord to accept
the prayers recited by me, as I pour out the Soma drink. 5

Indra, driving with bay steeds, come hither quick to our
hymns, and be gratified by this our draught. 6 (5)

O divine powers, supporters of men, and best protectors, come
ye, O bounteous ones, to the libation of the offerer. 7

O divine powers, that protect us all, come to this offering
with an eager heart as the kine rush to their abodes. 8

The Divine Powers, of subtle might, that hate none and are hated of none, have accepted this holy offering, bearing love in their heart. 9

May Saraswati, the sanctifying Goddess, mighty with might, wistfully desire to attend this sacrifice. 10

Saraswati, that pours sweatness in the tongue and animates good thoughts, is accepting this sacrifice. 11

Saraswati kindles the beacon-light and illuminates the vast ocean of knowledge. She rules over all intellect. 12 (6)

ANUWAKA II

Sukta 4.

Rishi, Madhuchandas; Deity, Indra.

For our protection do we daily make an offering to thee, the artificer of beautiful forms, as do we give food unto a good milch cow, that she may yield plenty of milk. 1

Come hither, lover of the Soma, to our libations, and drink deep of the beverage. The joy of thee, the bounteous one, verdy brings us cows. 2

May we then be acquainted with thy innermost kind thoughts; do not brush us away from thy talk; come to us. 3

Go out and ask boons of Indra who is wise, invincible, and of high genius, and who is better than your best friends 4

Let scoffers assert that if we offer our worship solely to Indra we might have to forfeit other ways of protection. 5 (7)

Or, O performer of miracles, the faithful may have, for that very reason, called us fortunate; we shall abide under the blissful aegis of Indra alone. 6

To this all-pervading divinity, pour out this drink, which permeates the whole body, which is the outstanding beauty of sacrifice, which is the joy of men, which infuses activity, and, which gladdens the heart of our friend Indra. 7

Having drunk of this, thou, O mighty Indra, didst become the slayer of the foes and didst protect the valiant in deeds of valour. 8

Thee, so renowned, O mighty Indra, do we glorify that we may obtain boons, thee, who art valiant in valiant deeds. 9

Sing to that Indra who is the great holder of richest treasures, and who is the trustworthy rescuer and friend of the sacrificer. 10 (8)

Sukta. 5

Rishi, Madhuchhandas; Deity, Indra.

Come ye hither, O hymn-chanting friends, sit down and sing in honour of Indra. 1

When the Soma is poured out, attend on Indra, the greatest of the great, and lord of everything covetable. 2

May he bring us wealth. May he abide in all our gains and pious thoughts. May he approach us with all his powers. 3

Sing to that Indra whose well-posted steeds the enemies cannot dare in battles. 4

These pure Soma-draughts, mixed with curds, are going towards this Soma-drinking God, that he may taste them. 5 (9)

In order to establish thy supremacy, thou, O Mighty one, didst suddenly manifest thyself in a developed form for tasting the Soma. 6

O Indra, lover of devotional prayers, let the permeating Soma-draughts enter into thee. May joy be to thee whose wisdom is great 7

The hymns, O mighty one, have glorified thee, the prayers have heightened thy glory. May our praises magnify thee 8

May Indra of unremitting protection, grant us a valour as would be worth a thousand, and in which manly exploits are possible. 9

Indra, of many hymns, let no mortals do harm to our bodies. Supreme Lord as thou art, avert our sudden death. 10 (10)

Sukta 6

Rishi, Madhuchhandas, Deity, 1-3 Indra; 4, 6, 8, 9, Maruts;

5, 7 Indra and Maruts; 10 Indra

The luminous bodies are shining bright in the sky, and, are, as attendants, preparing Him, the powerful, brilliant and swiftly-moving central Light, (for his journey). 1

They are yoking on every side of his chariot the bay steeds, lovely and dashful, that bear this warrior. 2

Quickening with life what was lifeless, and investing, eh, with form what was formless, thou didst manifest thyself along with Ushas. 3

1 This and the following two stanzas, though traditionally supposed to be in honour of Indra, undoubtedly refer to the morning sun.

Now in course of things they¹ again assumed an embryonic form, adopting a name known only in sacrifices. 4

Indra, thou, with thy thunderbolts piercing through the hardest rock, didst search out the cows of lustre, pent up in caves. 5 (11)

Addressing, to the best of their talents, their hymns to Him, the store of all good things, the devout men glorified Him who is great and most renowned. 6

²In company of the intrepid Indra, thou art seen marching forth, both looking cheerful and of equal vigour. 7

This sacrifice offers loudly our prayers to Indra in company of his attendants, who are lovely, flawless and bright. 8

Come thou therefore, O omni-present one, either from the heaven or from above the resplendent sky. Here does thy worshipper embellish his prayers 9

This bliss we seek, the sight of Indra, either from this heaven here, or from the earthly regions, or from the infinite sky. 10 (12)

Sukta 7

Rishi, Madhuchandas; Deity, Indra.

The Gatha-singers have heartily sung to Indra alone; him alone the Arka-reciters have adored with their Arkas. Thus have hymns after hymns glorified him. 1

1 They i. e. the clouds, traditionally the Maruts.

2 In this stanza too, the sun is addressed.

It is only Indra that owns a pair of bay steeds and gives the word of command. He alone is the lord of treasures and wields the thunderbolt. 2

It was Indra that installed the sun in the sky for full view. It was he who shook the mountain with his thunderbolts. 3

O formidable Indra, protect us with thy formidable weapons in deeds of valour, and battles, where thousands close in furious fight. 4

Indra of mighty succour do we call with his thunderbolt, in all battles big and small. 5 (13)

So well-known for thy might, O ever-beneficent showerer, set open thou, unfretting towards us, this moving cloud. 6

Of all the best hymns in honour of the Vajra-bearing Indra, recording his bounty, verily I do not find one that adequately gives him praise. 7

Lord of all, fretting towards none, Indra, leads the men as a bull of lovely gait guides the herd— 8

Indra, who is the sole ruler of all the moving creation, of all precious treasures, and of the five worlds. 9

Your dear Indra do we invoke from every place for the good of the people. May he be for us alone. 10 (14)

1 Construed as follows—ये तुंने तुंने वज्रिनः इन्द्रस्य उत्तरे स्तोमाः, (नेपुं) अस्य सुपुंनि न विधे.

2 वः The best way of construing this rather puzzling word is to take it with इन्द्र

ANUVAKA III

Sukta 8.

Rishi, Madhuchhandas; Deity, Indra.

Indra, bring us for our protection wealth which is excellent,
enduring, and conducive to victory and happiness, 1

Whereby, guarded by thee on horse, we might be able to
thwart our enemies merely with blows of fists, 2

Indra, under thy protection, we might indeed wield the iron
clubs with the same efficacy as the Vajra and might vanquish our
enemies in battle. 3

Befriended by thee we might, with the aid of brave missile-
experts, tire out our enemies in battle. 4

Indra is great and even beyond that. May glory be to him,
the Vajra-bearer. Extensive like the heavens is his might 5 (15)

Whatever the brave achieve in battles, whatever pleasure men
find in being blessed with children, whatever the wise secure by deep
meditation, 6

The stomach that swells like the ocean when filled and refilled
with the Soma, and the throat that flows with the Soma like
a mighty stream— 7

All this is verily due to his generous and excellent blessings,
munificent in cows, and which to his worshippers are as the branch of
a tree, laden with fruit. 8

Verily, thy powers and succours are, O Indra, at once helpful
to thy worshippers like me. 9

May these hymns and prayers, all nice and admirable, be, in
sooth, for Indra that he might taste our Soma. 10 (16).

Sukta 9.

Rishi, Maathuchandas; Deity, Indra.

O Indra, come, and, at all our Soma-sacrifices, rejoice in our
offerings. By thy night, thou art our great protector. 1

Offer this delightful and invigorating drink, as soon as it is
poured, to the gleeful Indra, the creator of all things. 2

O wearer of a lovely crown, O omnipresent one, welcome with
delight our delightful prayers, and, be present at all our offerings. 3

Indra, I have out-poured my prayers to thee, but even
before that, they had, out of eagerness, approached thee, their
powerful lord. 4

Indra, send towards us wonderful and excellent wealth. Verily
thou hast an imperishable and immense store. 5 (17)

O Indra of undiminished splendour, to make us rich, impel us to acquire wealth, that we may make strenuous endeavours and be endowed with success. 6

Indra, bestow on us an immense and undying fame as masters of cows, possessors of power, and enjoyers of long life. 7

Confer on us, Oh Indra, large fame, immeasurable wealth, and those thy well-known boons that bring chariots. 8

Chanting the hymns, let us, for our protection, invoke Indra, swift of foot, the lord of wealth, the favourite subject of hymns. 9

Whenever in a sacrificial house the Soma is extracted, the worshipper offers his rites in honour of the great Indra devoutly and heartily. 10 (18)

Sukta 10

Rishi, Madhuchchandas; Deity, Indra

O mighty one, the Gayatri-Singers sing to thee; the Arka-reciters worship thee; the learned men have exalted thee as a flag-staff. 1

As mounting one peak of a mountain after another, he¹ watched his (Indra's) great acts, the showerer Indra understood his mind's wish and moved on with his hosts. 2

1. i. e. the worshipper.

Harness, O Indra, thy spirited horses of long manes, that distend the girths by their plump bodies; and, desiring of tasting the Soma, come nigh to our calls. 3

Approach our prayers, O Indra, commend them, applaud and extol them. Accept O (lord of) Wealth, our hymns, and push forth our sacrifice. 4

Let a delightful, and nice hymn be offered to Indra, the manifold accomplisher, that he may heartily bless our offspring and our friends. 5

Him alone we approach for befriending, him we seek for wealth, to him we resort for great powers. And may that Indra, giving us riches make us competent. 6 (19)

Indra, the renown brought by thee alone is far-extending and easy of acquisition. Let loose then the herd of cows, O Vajra-bearer, do this favour. 7

Not the heaven nor the earth can appease thee when thou art enraged. Send to us the cows, the vanquished waters of the heaven. 8

O Indra of attentive ears, harken to our call and accept my hymns. As thou callest me thy friend, make my prayer thine own. 9

We know thee as the foremost amongst the powerful, and know thee as the quickest listener to calls in deeds of valour. We seek the thousand-fold protection of thee of most eminent power. 10

O Indra, O Kaushika, take delightfully our Soma-draught, give us a fresh lease of life, and, make me a prophet of thousandfold ability? 11

Indra of many hymns, may these prayers be wholly for thee. May they extend long as the length of thy long life, and may they find favour with thee, as they may be deserving of favour. 12 (20)

Sukta II.

Rishi, Jata Maudhachhanulasa; Deity, Indra.

All hymns have glorified Indra, the pervader of the ocean, the master of the world, the lord of wealth and foremost amongst those expert in fighting in chariots

Indra, lord of valour, we shall never be daunted by fears,
 enjoying great power in thy friendship. Here do we prostrate before
 thee, the unvanquished victor. 2

The magnificent gifts and succours of Indra know no abate-
 ment, though bounties are ever flowing towards the worshippers from
 him who is of high might and possessor of the wealth of cattle. 3

Youthful and wise did Indra of unlimited power manifest himself,
 Indra, sung by many, the shatterer of strongholds, the bearer of Vajra,
 the supporter of all achievements. 4

O Vajra-bearer, thou didst break open the cave of Vala who
 had usurped the cows. The Gods, when hard pressed, sought you
 undaunted. 5

For such deeds of benevolence, O hero of many praises, to thee
 did I come, reciting thy hymns. Men of talents stood by and they
 also knew of that exploit of thine. 6

Indra, thou didst humble down Shishna clever in artifices by
 thy skilful manoeuvres. The wise men knew of that too; commend
 therefore their hymns. 7

The hymns have offered worship to Indra who reigns supreme
by his greatness, and whose bounties are seen in thousands or even
in larger numbers 8 (21)

ANUVAKA IV

Sukta 12

Rishi, Medhatithi, the son of Kauru; Deity, Indra.

We long for Agni, the mediator, the bearer of oblations, the
omniscient, and the clever accomplisher of this sacrifice. 1

Agni and Agni alone they always invoked by repeated invoca-
tions, Agni, who is the lord of men, the bearer of oblations and the fa-
vourite of the many. 2

Agni, conduct thou the gods hither for the sake of the worship-
per, thou that knowest that I have cleared the Soma juice of sediments.
Thou art the bearer of oblations and fit subject of our praise. 3

Awake them, the eagerly-waiting gods, when thou goest forth
for mediation, and along with them take your seat on the sacred grass 4

O blazing Agni, receiver of ghee-offerings, burn down our enemies

who are in alliance with the evil spirits.

5

By Agni does Agni blaze, Agni who is of eminent wisdom, the

lord of households, youthful, the bearer of oblations and of blazing mouth.

6 (22)

In a sacrificial service, glorify the wise Agni, the God who

dispels all decease, and whose law is the truth.

7

Agni, be the protector of that worshipper who adores thee, the

mediator.

8

O purifier, bring joy to the worshipper who waits upon thee,

Agni, for the gratification of the gods.

9

O blazing Agni, O purifier, conduct the gods hither unto our

sacrifice and our oblation.

10

Glorified thus by a new song, bring us boons and wealth along

with warlike progeny.

11

Agni of refulgent lustre, accept our hymns with all our

oblations that are offered to gods.

..12 (23)

¹*Sukta 13*

*Rishi, Medhatithi, the son of Karmā; Deity, 1 Susamiddha,
2 Tamoṇapad, 3 Narashansa, 4 Ila, 5 Barha, 6 Gates
of the Sacrificial House, 7 Ushas and Nalā,
8 Two Hotris, 9 Sasasrati, Ila and Bharati,
10 Tvashtri, 11 Vāspati and 12 Sūcha.*

Agni, ²well-kindled, bring thou the gods unto our ²worshipper,
and, O bearer of ⁴oblations, O purifier, offer them our sacrifice. 1

O wise Agni, thou that art ³self-born, ⁶place our ⁷sweet
sacrifice among the gods to-day for their enjoyment. 2

Here in this sacrifice do I invoke the beloved Agni, who is
⁸praised of men, who is ⁹sweet-tongued and who fulfils the ¹⁰purpose
of oblations. 3

1 This is called an Apri Sakta, or, a Sukta containing propitiatory verses.

- | | | |
|---------------|-----------------|------------------|
| 2. हविष्मते । | 3. सुसमिद्धः । | 4. होतः ॥ |
| 5. तमूनपात् । | 6. रुणुहि । | 7. मधुमन्तम ॥ |
| 8. नराशंसम् । | 9. मधुजिह्वम् । | 10. हविष्कृतम् ॥ |

In a most ²agreeable chariot, Agni, bring the gods hither,
 thou that art ¹praised by all. Thou art the conveyer of oblations
 and ²benefactor of mankind. 4

Wise priests, closely ⁴spread the Kusha seats of glistening
 surface, where we shall have the ⁵sight of Immortality. 5

Open forthwith for our sacrifice to-day the holy gates where
 the sacred law is ⁷observed and where no ⁶entrance is obstructed. 6 (24)

I invoke in this sacrifice Nakta and Ushas of ⁸charming figure
 Here is the Kusha seat for them to sit ⁹upon. 7

I invoke these two divinities, ¹⁰sweet-tongued and wise, that bear
 our oblations. May they ¹¹celebrate this sacrifice of ours 8

May the three deities, Ila, Saraswati, and Mahi, ¹²bestowers
 of joy and ¹³imperishable, take their seats on the Kusha grass. 9

- | | | |
|----------------|-----------------|-----------------|
| 1. ईडितः । | 2. मनुर्हितः । | 3. सुमन्त्रम् ॥ |
| 4. स्तृणीहि । | 5. यक्ष्णम् ॥ | |
| 6. अमश्नतः । | 7. ऋतावृषा ॥ | |
| 8. सुपेदमा । | 9. आसदे ॥ | |
| 10. सुजिह्वा । | 11. यक्ष्णाम् ॥ | |
| 12. मयोनुयः । | 13. अन्निघः ॥ | |

I invoke here the ¹omipresent Twashtri, who is ²foremost among all. May he be for us alone. 10

O divine Vanaspati, ¹deliver the oblations to gods. May ⁴light be unto the offerer. 11

In the house of the sacrificer, ¹dedicate the sacrifice to Indra. I ⁶invoke the gods thither. 12 (25)

Sukta 14.

Rahn, Medhatithi; Deity, Vishve Devas.

In company of all the gods, come hither, O Agni, unto our prayers and ¹adoration to taste of the Soma, and carry out our sacrifice, 1

The Kanvas, O wise one, have ³offered thee worships, and to thee the hymns are singing. Agni, come with the gods, 2

Indra, Vayu, Brihaspati, Mitra, Agni, Pooshan, Bhaga, Aditya and the bands of the Maruts, 3

1. विश्वरूपम् । 2. अग्नियम् ॥

3. सूक्तम् । 4. चेतनम् ॥

5. कृणोतन । 6. हवे ॥

7. दुवः ॥

8. भवत ॥

For ye are ¹prepared these draughts which are ²delightful, exhilarating, sweet and ⁴over-flowing as they are ³poured into the cups. 4

The Kanvas ⁶longing for thy protection and ready with their oblations, glorify thee, ⁷clearing the Soma juice of sediments and flavouring it. 5

The powerful ⁸self-yoking steeds of ⁷glistening backs which conduct thee and the gods for drinking the Soma, 6 (26)

Unite them, the ⁹holy horses, the ¹⁰fosterers of sacred law, with their mates, and, O sweet-tongued one, give them to drink of the Soma juice. 7

Agni, here where ¹¹Vashat is uttered, let, hos, who are deserving of hymns and sacrificial honours, taste of the Soma by their tongue. 8

The ¹²wise offerer of oblation, conducts hither ¹³from the resplendent regions of the Surya all the gods who were awakened at dawn. 9

1 म्रियन्तः । 2 मत्स्वराः 3 चमूदः । 4 द्रप्ताः ॥

5 वृक्षयर्हिपः । 6 अपश्यन् ॥

7 घृतपृष्ठाः । 8 मनोयुजः ॥

9. यजत्रान् । 10. ऋतवृक्षः ॥

11 वषट्कृति

12 विप्रः । 13 आर्की-सूर्यस्य गेचनान् ॥

The ¹rays of Mitra out in full, drink, O Agni, the nectar of
Soma in company of Indra and Vayu. 10

Agni, thou the bearer of oblations and friend of the human
race, ²dost take your seat in sacrifices ³Bring thou then, who art so
great, our sacrifice to completion. 11

Do harness, O Divine Power thy ⁴swift brown ⁵mares to thy
car and on them conduct the gods hither. 12 (27)

Sukta 15.

*Rishi, Medhatithi, the son of Kana, Deity, Ritu in general,
and specifically 1 Indra, 2 Maruts, 3 Twashtri,
4 Agni, 5 Indra, 6 Mitra and Varuna,
7-10 Dacsinodas, 11 Two Ashwins, 12 Agni.*

Indra, drink, with Ritu, the Soma juice. May the ⁶delightful
⁷draughts enter into thee their fit abode. 1

From the ⁸vessel quaff off the drink, O Maruts, with Ritu.
Sanctify our sacrifice. Verily ye are ⁹liberal in gifts. 2

1 धामभिः ॥

2 सीदसि । 3 यज्ञ ॥

4 अरुषीः । 5 हरितः ॥

6 इन्द्रवः । 7 मत्सरास्तः ॥

8 पोत्राव । 9 सुदानवः ॥

Neshtri in company of thy bride, bless our sacrifice, and
drink with Ritu. Verily thou hast a ¹treasure of wealth. 3

Agni, conduct the gods hither and ²show them to the three rows
of seats. Give them ³decorations, and drink in company of Ritu. 4

From the ⁴good priestly pot drink the Soma after Ritus. Verily
thy friendship alone is ⁵ever-lasting. 5

Mitra and Varuna, O ⁷upholders of moral order, ye are ⁶pervading
with Ritu our sacrifice, fitted with all arrangements, and far beyond
harm. 6 (28)

Here is Dravinodas. The priest, ⁸desirous of wealth, are
praising the gods in this sacrifice with stones in their hands,
(to press the Soma). 7

May Dravinodas grant us riches which have been long heard
of. We ⁹seek them from Gods. 8

1 रुन्ध्याः ।

2 सादय । 3 भूयः ॥

4 रावसः । 5 अस्तुतम् ॥

6 आश्राये । 7 धृनयता

8 द्रविणसः ॥

9 वनायेह ॥

Here does Dravinodas feel ¹inclined to drink. Offer the Soma, go on, proceed from Nestri's seat, and from Ritus. 9

O Dravinodas, as we perform our sacrifice to thee, the fourth in order, in company of Ritus, be heartily ²bountiful towards us. 10

Asiwins of ³refulgent fire and sacred commandments, drink delicious Soma with Ritus, the ⁴accomplishers of sacrifices. 11

As lord of the household, thou dost, O ⁵bounteous one, ⁶lead the sacrifice along with Ritu. Offer therefore our oblations to the gods on behalf of thy worshipper. 12 (29)

Sukta 16.

Rishi, Jeta Madhuchhandasa; Dasy, Indra.

For drinking the Soma, O Indra, may thy ⁷bay steeds, ⁸watching the sun, bear thee who art ⁹powerful. 1

1 पिपीषति ॥

2 ददिः ॥

3 दीयन्ती । 4 यज्ञवाहता ॥

5 सन्त्य । 6 यज्ञनीः ।

7 वृषणम् । 8 हरयः । 9 सूरवज्रसः ॥

Here are the fried ¹rice-grains ²bathed in ghee. The coursers
are bearing Indra hither in an agreeable chariot 2

Indra do we invoke in the morning, Indra do we invoke at
the commencement of sacrifices, Indra do we invoke for tasting
the Soma. 3

Indra, come nigh to our libation on your steeds of long manes.
We invoke thee verily when the Soma is extracted 4

Thou, so welcome, come nigh to our prayer, come nigh to the
well-prepared libation, and drink it as a thirsty ³stag. 5 (30)

These Soma draughts are kept ready on the holy grass. Drink
them Indra for ⁴vigour. 6

May this excellent and gratifying hymn, offered to thee, touch
thy heart. And taste the ready Soma draught. 7

With a desire to drink the Soma, Indra, the slayer of Vritra,
is approaching for his ³joy all sacrificial worship where Soma is
extracted. 8

O possessor of hundred-fold powers, fulfil thou, who art so kind,
this dear desire by a gift of kine and horses. Let us praise thee
with ⁶earnest minds. 9 (31)

1 घना. । 2 घृतम्बः ।

3 गौरः ।

4 सहसे. ।

5 मदाय. ।

6 स्वाध्वः ।

Sukta 17.

Rishi, Medhatithi, the son of Kanva; Deity, Indra, and Varuna.

I seek the ¹protection of Indra and Varuna, the paramount sovereigns. It is ²thus that they grant us happiness. 1

Verily ye ³hasten to the call of the adorer like me for his protection, ye, who are the supporters of the whole ⁴moving creation. 2

⁵O Indra and Varuna, make a kind gift of riches to our heart's content. We ⁶solicit you, the great gods, to be quite near us. 3

Verily we shall be the ⁶recipients of prowess, and favours fruitful in ⁷strength. 4

Indra is the foremost of those whose bounty runs ⁸sthousand-fold and Varuna is preeminent among those who merit praise. Their prowess is remarkable. 5 (32)

1 अवः । 2 ईदमे ॥

3 गन्तार । 4 चरणीनाम् ॥

5 ईमहे

6 युवाकु 7 वाजदानाम् ।

8 सहस्रदानाम् ।

Through their help alone we shall earn, and be able to ¹lay by
and still there will be ²over-bundance. 6

Indra and Varuna, I invoke you for getting wondrous
pleasures. Make us ³everywhere triumphant. 7

Indra and Varuna, as our minds are earnestly ⁴devoted to you
grant us happiness. 8

O Indra and Varuna, may the good hymn, a ⁵joint prayer,
which both of you commend and which I am now repeating, gratify
you both. 9 (33)

ANUVAKA V

Sukta 18.

*Rishi, Medhatithi, the son of Kanva; Deity, 1-3 Brahmanaspati,
4 Brahmanaspati, Indra and Soma, 5 Brithaspati and Dakshina,
6-8 Sudasaspati, 9 Sulasaspati, or Narashansa.*

O Brahmanaspati, make ¹Kakshivan who is a descendent of
Ushijas, ⁶illustrious, as he has ⁷offered thee the ⁸Soma. 1

1 नि-धीमहि । 2 प्रेरन्तम् ॥

3 मु-जिग्युषः ॥

4 सिषासंतीषु ॥

5 मयस्तुतिम् ॥

6 स्वरणम् ॥ 7 सोमानम् ।

May he who is the lord of wealth, the slayer of disease, the master of treasures, promoter of prosperity, and who is ¹swift of foot, be ²well-disposed towards us 2

May not the ³slander of the enemy or the wiles of a mortal lead us to ⁴ruin. Protect us, O Brahmanaspati. 3

He whom, though weak, Indra, Brahmanaspati and Soma ⁵advance (in life), becoming powerful, never perishes 4

Thou, O Brahmanaspati, and Soma, Indra. and Dakshina protect that mortal from sin. 5 (34)

I have approached the supereminent Sadasaṁṣṭi, loved of Indra, worthy of devotion, ⁶liberal, and genius incarnate. 6

He, without whom even the sacrifice of the wise does not become successful, ⁷imparts ⁸talents to us. 7

He ⁹blesses an ¹⁰offering of oblations, and sets a sacrifice ¹¹aright; then does our worship find acceptance amongst gods. 8

I have seen Narashamsa of eminent valour, extensive renown, and skylike ¹²lustre. 9 (35)

1 दुरः ॥ 2 सिसह ॥

3 शंसः ॥ 4-प्रणह ॥

5 हिनोति ।

6 सनि ॥

7 धीनां योगं इन्वति ॥

8 हविष्कृतिम् क्रमोति ॥

9 प्रांचं कृणोति ॥

10 सद्गमवसम् ॥

Sukta 19

Rishi, Medhatithi, the son of Kanva; Deity, Agni and Marut.

Thou art being invited to that lovely sacrifice for ¹tasting the
Soma. Come, O Agni, with the Maruts. 1

No god, no mortal, ²transcends the might of thee who art great.
Come, O Agni, with the Maruts. 2

O Agni, come with all the Maruts, the gods that know of the
vast rajas and that know no hatred. 3

Come, O Agni, with the Maruts, who, being fierce and unassail-
able by their valour, wait upon Arka. 4

Come, O Agni with the Maruts, who are fair, whose ⁵forms are
formidable, who are of high exploit, and who are the ⁶exterminators
of the wicked, 5 (36)

Come, O Agni, with the Maruts, the gods who dwell in the
resplendent region just above the sky. 6

Come, O Agni, with the Maruts, who ⁷toss the mountains
across the ⁸swelling sea. 7

Come, O Agni, with the Maruts, who, by their power, are
spread across the ocean with their rays. 8

That thou mayest have the ⁹first draught, I pour out for thee
the nectar of Soma; come Agni with the Maruts, 9 (37)

1 गोपीतये ॥

2 पर ॥

3. दोरवर्षतः 4 सुस्रवातः 5 रिजादस्तः ॥

6 ईक्षयन्ति 7 तिरः 8 अर्णवम् ॥

9. प्रपेयते ॥

Adhyaya 2.

Sukta 20.

Rishi, Medhatithi, Deity, Ribhus.

For the ¹God who was ²born like a man, this hymn, holding out the best prospects of excellent riches, was sung by the learned with their own mouth— 1

The Gods who by their thought alone formed out for Indra his pair of steeds that yoke themselves at his mere word; who by their ³marvellous deeds came to be recognized for sacrificial worship; 2

Who fashioned out for the two Ashwins the agreeable car of ⁴unchecked progress; and, who created the cow yielding heavenly milk. 3

Of artless disposition and infallible prayers, the Ribhus, by their ⁵might, made the parents again youthful. 4

1 Referred to in the plural in the next verse. 2 जन्मते ॥

3 शमीभिः ॥

4 परिष्मानम् ॥

5 विष्टी ॥

They who are joys ¹incarnate, have, for your sake, gone forth
to the majestic Adityas and to Indra who is in company of the
Maruts. 5 (1)

It was again they who had made into four the one ladle which
was a novelty wrought by the divine Twashtri. 6

Along with your kind blessings, bestow on us, ye who are great,
the twenty-one precious treasures, one for ²each worshipper. 7

The eminent beings ³earned by their good deeds a share among
the gods in the sacrificial honours and have retained it ever since. 8(2)

Sukta 21.

Rishi, Medhatithi; Deity, Indra and Agni.

Here do I invoke Indra and Agni. We ⁴love only their ⁵hymn.
May they, the lovers of Soma, partake of it 1

O men, praise those Indra and Agni in sacrifices; ⁶decorate
them, sing to them in Gayatra songs. 2

1 मदासः ॥

2 एकमेकम् ॥

3 अभजन्त ॥

4 उद्यमसि । 5 स्तौयम्.

6 शुष्मन्त ॥

For the ¹glorification of **Mitra** we invoke them, the celebrated
Indra and Agni, that they, the **Soma-lovers**, may drink the **Soma**. 3

We invoke them, who are dreadful but ²kind, to this libation
which is ready. May Indra and Agni come here. 4

O great Indra and Agni, renowned lords of the ³multitude,
chastise the demons. Issueless be the wicked ' 5

In your ⁴blazing ⁴abode, be ever mindful, O Indra and Agni,
of that your famous vow of truth and bestow eternal bliss on us. 6 (3)

Sukta 22.

*Rishi, Medhatithi Kama; Deity 1-4 Ashvins, 5-8 Savitri, 9-10 Agni,
11 Devis, 12 Indrani, Agniyee and Varunani, 13-14 Dyau
& Prithivi, 15 Prithivi, 16-21 Vishnu.*

Awaken the two Ashvins who keep their car ⁵ready with the
morning. Let them come hither to taste of this **Soma**. 1

I ⁶invoke the two divine Ashvins whose car is lovely, who
are pre-eminent among the warriors that fight in chariots, and who
reach up to the skies. 2

1 प्रशस्तये ॥

2 सन्ता ॥

3 सदसस्पती ॥

4 प्रचेतुने पदे ॥

5 युजा ॥

6 इयामहे ॥

¹Enrich our sacrifice, O Ashvins, through your whip which is an emblem of sweet truth and token of the delicious nectar. 3

The house of the ²Soma-offerer where ye proceed in your chariot is verily never too far for you. 4

For our protection do I invoke Savitri of golden hands. It is that god that ³knows the supreme abode. 5 (4)

Glorify, for our protection, Savitri, emanating from the waters. His laws do we ⁴love to obey. 6

We invoke Savitri who keeps his observant eye on all men and who is the dispenser of a wondrous and ⁵gratifying wealth. 7

Friends, sit down. Is not Savitri to be glorified by us? He, ⁶the donor, adds charm to the ⁷charming riches. 8

O Agni, bring hither Twashtri and the ⁸eager consorts of the gods to taste the Soma. 9

1 मिमिक्षतम् ॥

2 सोमिनः ॥

3 चेत्ता ॥

4 उग्रसि ॥

5 राघसः ॥

6 राघांसि ॥

7 उग्रतीः ॥

O most youthful Agni, bring hither the divine ¹ladies, Hotra,
Bharati, Varootri, and Dhishnri. 10 (5)

Their course unimpeded, may the divine spouses of heroes,
unite us to joy accompanied with wealth and favour. 11

For our ²welfare, here do I invoke Indrancee and Vamancee
and Agnayee for tasting the Soma. 12

May Mahi, Dyau and, Puthvi, prosper this our sacrifice May
they fill us with ⁴prosperity. 13

It is only their milk, rich in ghee, that the learned ³extol in
their hymns in the imperishable abode of the Gandharva. 14

⁵ O Prithivi, be ⁶propitious, thou that art accommodating and
unmildant. Grant us unending happiness. 15 (6)

May gods protect us at ⁷all places Vishnu occupied, including
the seven regions of the earth. 16

1 माः॥

2 सचन्ताम॥

3 स्वस्तये ॥

4 भरीमाभिः ॥

5 रिहन्ति ॥

6 स्योता ॥

7 अतः ॥

This did Vishnu traverse. Thrice did he plant his foot. In
the dust of his foot-steps the world was immersed. 17

The indomitable protector, Vishnu, advanced three steps, estab-
lishing his laws from each place. 18

Look at the exploits of Vishnu whereby he witnessed all acts.
He is the helper and loving friend of Indra. 19

The wise men always behold that supreme abode of Vishnu.
Their eye is dilated towards it 'as towards the sky. 20

Offering praise in admiration, the wakeful learned men celebrate
that which is the supreme abode of Vishnu. 21 (5)

१

1 मनुजम् ॥

2 मदात्म्यः ॥

3 सम्यक् ॥

4 दिवौघ ॥

5 विमन्वदः ॥

Sukta 23.

*Rishi, Medhatithi, Deity, 1 Varuna, 2-3 Indra and Vayu, 4-6 Mitra
and Varuna, 7-9 Indra, 10-12 Vishvedevas, 13-15 Pushan,
16 22 Apa, 23-24 Agni.*

The Soma draughts are strong. Come. They are ready mixed
with ¹cunds. Vayu, drink them as they are offered. 1

For tasting the Soma we invoke Indra and Vayu, both the gods
that ²reach up to the ³skies. 2

The learned have for their protection invoked Indra and Vayu,
⁴swift as ⁵thought, thousand-eyed, and lords of intellect. 3

For tasting the Soma we invoke Mitra and Varuna, who are
possessed of knowledge and whose might is ⁴holy. 4

I ⁵present oblations to those Mitra and Varuna who are the
lords of light and the maintainers of law through law. 5 (8)

1 आशीविन्तः ॥

2 दिविस्पृशा ॥

3 मनोज्ञवा ॥

4 पूतदक्षसा ॥

5 ज्योतिषस्पती ॥

With all his succours may Mitra and may Varuna be our protector. May they both ¹make us supremely happy. 6

We invoke Indra in ²company of the Maruts for drinking Soma. May he, attended by his followers, be pleased. 7

³All the divine Maruts, of whom Indra is the chief, and, who are the friends of. Pushan, hearken to my calls. 8

O ye bounteous ones, slay Vritra with the assistance of Indra, your associate. May not the ⁴blasphemer lord it over us. 9

For drinking the Soma we invoke all the divine Maruts. Verily the ⁵sons of ⁶Prishni are fierce-looking. 10 (9)

The thunder of the Maruts comes lustily like the clamour of the victorious soldiers, whenever, O you heroes, ye ⁶proceed towards whatever is beneficial to us. 11

May the gods, that become manifest out of the ⁷boisterous clangh of the lightning, protect us. May Maruts make us happy. 12

1 कर्त्ताम् ॥

2 मरुत्वन्तम् ॥

3 विभवे ॥

4 दुःशंसः ॥

5 पृथिव्यातः ॥

6 यायना ॥

7 दम्कारात् ॥

O refulgent Pooshan, get back like a lost animal the *calf¹ of the sky, gay with various colours. 13

The refulgent Pooshan got back our *sovereign, gay with various colours, that, having been kept ²concealed in the cave, had become invisible. 14

Agni may ³bring me, through these Soma offerings, the six (seasons) linked with each other, as the husbandman brings for himself corn through the help of bullocks. 15 (10)

The ⁴loving mothers of the sacrificers glide along their course mingling their water with sweetness. 16

May these who are near Surya, or, by whom Surya is accompanied, ⁵push forth our sacrifice. 17

I invoke the water-deities where our cows drink. An oblation ⁶must be offered to the rivers. 18

* It is not clear to whom this refers.

1 धरुणम् ॥

2 अपगृहम् ॥

3 अनुसेषिधत् ॥

4 जामयः ॥ This has probably reference to rivers.

5 हिन्वन्ति ॥

6 कर्त्तव्यम् ॥

There is nectar in the waters, there is medical efficacy in the waters. ¹Hasten therefore, ye gods, for the glorification of the waters. 19

Soma said to me that within the waters were lying all the medicines and that Agni was the ²benefactor of the universe. Verily the waters are universal healers. 20 (11)

Waters, supply me with an ³excellent medicine for my body, that I may be ever able to behold the sun. 21

Here, O waters, wash off whatever wickedness there may be in me, whatever ill-will I may have nourished, whatever ⁴curse I may have uttered, and whatever falsehood I may have practised. 22

Waters, today I have sought you and become united with your sweetness, O Agni ⁵latent in the ⁶waters, come and invest me with splendour. 23

Make me, O Agni, ⁶endowed with splendour, with progeny, with long life, ⁷so that the gods may come to know of this good fortune of mine, as also Indra along with the Sages. 24 (12)

1 वाजिनः ॥

2 विभ्वशम्भुवम् ॥

3 वरुणम् ॥

4 द्रोणे ॥

5 पयस्वान् ॥

6 संसृज ॥

ANUVAKA 6.

Sukta 24.

Rishi, Shunashbhaepa Ajiganta, Kr̥ṣṇima, Vaishvamitra and Devarata;

Deity, 1 Prajapati; 2 Agni, 3-5 Savita or Bhaga

and 6-15 Varuna.

Verily whose charming name—the lovely name of which god amongst the immortals,—shall we ¹contemplate? Who indeed will restore me again to Aditi that I might see father and mother. 1

We shall contemplate the beautiful name of Agni, the foremost among the immortals. He will restore me again to Aditi that I might see father and mother. 2

O God Savitri, eternal protector, of thee, the lord of all ²covetable things, we solicit our share. 3

Whatever fortune, praiseworthy, ³above ³reproach, and beyond mischief, has been so lying on your hands, 4

To it shall we attain through the favour of thee the ⁴dispensator of fortunes. On the pinnacle of glory shall we firmly abide. 5 (18)

1 मनामहे

2 वार्याणि

3 पुरा निदः

4 भगभक्तस्य

Not these flying birds, nor these incessantly flowing waters,
nor those that stay the fury of the wind can attain to thy valour,
thy vigour, thy rage. 6

In the ¹bottomless region the king Varuna of holy might
planted erect the trunks of trees. Their roots thus went up and
tops turned downwards. Our abodes must be inside these. 7

The king Varuna verily made a wide passage for the sun to
follow up his daily course, Where it was impossible to travel on
foot he made it easy to tread. He is the stern ²reproacher of those
that cut others to the quick. 8

O sovereign, thou possessest hundreds, why, thousands of medie-
ines. May thy favour be profound and unbounded. Annihilate
³MISERY by driving her off and drive from us whatever sin we have
committed. 9

These ⁴constellations which are set high up make their appear-
ance only at night. By day they vanish somewhere. The ordinances
of Varuna are inviolable. The moon comes brilliant at night. 10 (14)

1 अबुधे

2 अपवस्ता

3 निर्द्वति

4. क्रथाः

Hence do I approach thee, saluting thee with hymns; hence is the worshipper seen begging before thee with oblations. Varuna, be thou here unfretting and wakeful. O thou of wide praise, do not steal away our life. 11

This very thing, by night and by day, they are telling me; this too the wise ¹counsel of my heart emphatically declares. May King Varuna to whom Shunasshaepa called out when he was in bondage, make us free. 12

Shunasshaepa, bound to the three ²pillars, verily called out to Aditya when fettered. May the king Varuna deliver him, and may he, wise and above harm, snap his bonds. 13

O Varuna, we supplicate thee with prostrations, with sacrifices, and with oblations, to lessen thy anger. Sovereign, mitigate, thou of supreme wisdom, the sins committed by us, ³living for us, O Destroyer. 14

O Varuna, ⁴slacken our uppermost, middle and lowermost bonds. And then, O Aditya, becoming sinless under thy authority, we shall be fit for (the reception of) Aditi. 15 (15)

-
- 1 कतः
2 उपदेशु
3 क्षयन्
4 विश्रयाय

Sukta 25.

Rishi, Shunasahepa Ajigarti; Deity, Varuna.

Whatever commandment of thine, we as thy subjects, might,
O Varuna, ¹violate every day, 1

Do not deliver us to the deadly infliction of thee that art
filled with rage; do not hand us over to the wrath of thee that art
in a ²furious mood. 2

To gain joys from thee, O Varuna, we ³fix through prayers our
mind in thee, as binds the chariot-soldier his tethered horses. 3

As birds hasten towards theirs nests, so verily do my highest
impulses approach thee in ⁴quest of ⁴felicity. 4

When shall we ⁵bring for our joy the far-seeing hero, Varuna,
who takes glory in deeds of bravery? 5 (16)

Verily they accept it both equally in an ⁶obliging mood and
never bring disappointments to the worshipper who obeys the
commandments. 6

He who knows the path of birds flying through the atmo-
sphere; ⁷himself of the ⁷ocean, who knows the course of the ship, 7

-
- 1 मिनीमसि
 - 2 इषानस्य
 - 3 विमीमहि
 - 4 वस्य इष्टये
 - 5 आकरोमहे
 - 6 वतन्ता
 - 7 समुद्रियः

Who, the upholder of his commandments, knows the twelve months of fertile creation; who knows whatever comes into existence as an ¹auxiliary; 8

Who knows the way of the wind, copious, ²high, and powerful; who knows all who dwell above; 9

He, Varuna, the upholder of his commandments, possessor of excellent prowess, sat for sovereignty amongst the ³people. 10 (17)

From there he, full of ⁴knowledge, watches all the marvels, both those that are already wrought and those that are yet to be made. 11

May that Aditya of excellent prowess ⁵ever put us on a good path. May he prolong our lives 12

Putting on his gold ⁶armour Varuna has donned a bright garment; around him are seated his spies:— 13

“ The god whom the wicked are not able to ⁷terrify, nor the enemies of the human race, nor those that are evil-minded; 14

1 उपजायते

2 ऋष्यस्य

3 पर्याप्त

4 चिकित्वा

5 विश्वाहा

6 द्रापि

7 दिप्सन्ति

Again who has wrought glory amongst men and wrought it not
by ¹half—wrought it in our very bellies. 15 (18)

Yearning for him, the far-seeing one, my ²prayers are turning
back unto him as do kine turn towards the feeding place. 16

Now that my sweet oblation is poured out let us converse
once again. Thou dost ³accept the favourite drink like the oblation-
bearer. 17

Verily I have seen him whom every one longs to see; I have
witnessed his chariot ⁴on ⁴earth. He has accepted these prayers of
mine. 18

Hearken, O Varuna, to this invocation, and bring me hapiness
Longing for thy protection I ⁵ery to thee. 19

O thou of supreme intellect, thou dost hold thy sway over all
heaven and all earth. Assure us then as thou ⁶dost depart. 20

For ⁷prolonging our life unfasten our bonds that are uppermost,
unfasten those that are in the middle, and unfasten those that are
lowest. 21 (19)

1 अस्मि

2 प्रीतिः

3 दत्ते

4 अग्नि द्यामि

5 आचके

6 यामिनि

7 जीवसे

Sukta 26.

Rishi, Shumasshaepa Ajigarta; Deity, Agni.

O lord of prowess, ¹worthy of sacrifice, put on thy robes, and accomplish this sacrifice of ours. 1

Listen to our word, O most youthful Agni, thou that art endowed with ²heavenly splendour, that art the bearer of oblations, and that art fit to be approached with prayers. 2

Verily he, becoming a father to the son, a kinsman to the ³kinsman, and an esteemed friend to the friend, consecrates the sacrifice. 3

May the extirpators of the ⁴'evil-doers—Varuna, Mitra and Aryama—sit together as men on the Kusha grass. 4

O ancient oblation-bearer, rejoice in this our (offering) and devotion. ⁵Hearken to these prayers. 5 (20)

Whatever offering is ⁶ever presented by us to the various deities is verily offered through thee alone. 6

1 मिथेय्य ॥

2 दिवित्मता ॥

3 आपये ॥

4 रिदादसः ॥

5 श्रुधि ॥

6 शश्वता ॥

May he, the ¹lord of men, bearer of oblations, source of delight and fit object of affection, be loved by us. We who are the adorers of the good Agni are dear to him. 7

The gods attached to the good Agni, have ²stored for us most covetable wealth. We, the adorers of good Agni, contemplate him. 8

Now, O immortal one, let there be ³mutual expression of kind wishes between us, the men on both sides. 9

Agui, O son of strength, find delight, accompanied by ⁴all the Agnis, in this sacrifice and in this prayer. 10 (21)

Sukta 27.

Rishi, Shunvashaepra Ajigarti; Deity, 1-12 Agni, 13 Vishve Deva.

With salutation let me bow to thee, shining conspicuous in sacrifices, as a horse equipped with a ⁵coat of mail. 1

May he, the donor, the manifold traverser by his strength, and the grantor of boons, verily be to us a ⁶showerer (of favours). 2

1 विदपतिः ॥

2 दधिरे ॥

3 प्रशस्तयः ॥

4 विश्वेभिः ॥

5 वारवन्तम् ॥

6 भद्रान् ॥

O thou, that art the lord of all ¹life, protect us ever from
near and from afar, from a man of sinful life. 3

Thou hast, O Agni, announced amongst gods their own new
song which is the ²bringer of ³boons. 4

In the best quality of strength, and in strength of medium
degree ³be with us Give us instruction in the matter of ultimate
wealth. 5 (22)

O thou of wondrous lustre, thou art the maker of distribution.
Thou dost at once stream forth to thy adorer when he is near the
swelling tide of theo-the ⁴ocean (of mercy). 6

The mortal of whom thou art the protector in battles and of
whom thou art the inspirer in deeds of strength, verily commands
eternal ⁵prosperity. 7

None indeed, O mighty one, can over-power such a one who-
ever he might be. His strength becomes highly ⁶celebrated. 8

May he, the omnipresent one, bear us with horses through an
⁷act of valour. May he be our ⁷donor along with the learned adorers. 9

1 विश्वायुः ॥

2 सन्निम् ॥

3 आमज ॥

4 सिन्धो ॥

5 इषः ॥

6 अतिश्रवाप्यः ॥

7 सन्निता ॥

Therefore, O thou that are awakened with praises, on behalf of every man taking part in the sacrifice, think out an ¹appropriate prayer for Rudra. 10 (23)

May he advance us towards intellect and strength, he who is great, who is ²without dimensions, whose banner is smoke and whose splendour is vast. 11

May that Agni, the lord of men, the visible emblem of divinity, and possessed of refulgent light, listen to us like some ³illustrious king, through our prayers. 12

Salutation to the great, salutation to the small, salutation to the young, salutation to the ⁴elder. Let us if we can, celebrate a sacrifice for the gods. May I not, O heavenly beings, fail in the praise of some one who is greater than all. 13 (24)

Sukta 28.

Rishi, Shunasshaepa Ajigarti; Deity, Indra, Yajnya & Soma.

O Indra, do partake with an eager heart of these mortar-pressed libations for extracting which the ⁵broad-based stone is heaved on high. 1

O Indra, do partake with an ⁶eager ⁶heart of these mortar-pressed libations for which two pressing-stones, connected with each other like two hips, are kept ready. 2

1 इशीकम् ॥

2 अतिमानः ॥

3 रेवान् ॥

4 आशिनेभ्यः ॥

5 पृथुवृक्षः ॥

6 जलगुलः ॥

O Indra, do partake with an eager ¹heart of these mortar-pressed libations where a woman takes lessons in churning with hands moved to and ¹fio. 3

O Indra do partake with an eager heart of these mortar-pressed libations where they fasten ropes to the churning handle as if to ²restrain it. 4

O ³mortar, whenever forsooth thou art in every house put to use, make there a solemn sound like the drum of triumphant warriors. 5 (25)

And, O thou finest piece of wood, the wind is blowing just ⁴before thee, then pour down Soma, O Mortar, that Indra may drink. 6

The two sacrificial implements, the best imparters of strength, verily give out a sound like ⁵unto that of two horses ⁵champing fodder. 7

Thus ye two best wooden pieces, worked up, ⁶akft by the eminent Soma pressing priests, yield us to day the sweet drink for Indra. 8

Put the juice, thus collected at the bottom, into two ⁷ladles, and pour it down through the sacred grass. Place it on the hide of the ox. 9 (26)

1 अपच्यवम्-उपच्यवम् ॥

2 यमित वा ॥

3 उलूखलक ॥

4 अग्रामित् ॥

5 बप्सता ॥

6 कृष्वा ॥

7 चम्बो ॥

Sukta 29.

Rishi, Shunasshaepri; Ajigarti; Deity, Indra

O truthful one, in as much as we are like men who have no¹honour, O Indra of extensive bounty, quickly make us, thou, who art the drinker of Soma, worthy of esteem in point of cows and horses, bright riches and thousand-fold wealth. 1

O wearer of a lovely crown., O lord of strength, O wielder of powers, by your miraculous act, quickly make us, O Indra of extensive²bounty, worthy of esteem in point of cows and horses, bright riches and thousand-fold wealth. 2

Lull to sleep the Mutual Observers; let them lie³unawakened. O Indra of extensive bounty, quickly make us worthy of esteem in point of cows and horses, bright riches and thousand-fold wealth. 3

Let those enemies lie asleep, and, O hero, let the friends be wide awake. O⁴Indra of extensive bounty, quickly make us worthy of esteem in point of cows and horses, ⁴bright riches and thousand-fold wealth. 4

Put to death the ass that⁵talks in such foul terms. O Indra of extensive bounty, quickly make us worthy of esteem in point of cows and horses, bright riches and thousand-fold wealth. 5

1 मनादास्ता ॥

2 हवीमव ॥

3 अनुध्यमानि ॥

4 युन्निष्ट ॥

5 हवन्तम् ॥

Let the wind, ¹tortuously moving, drop down far beyond the forest. O Indra of extensive bounty, quickly make us worthy of esteem in point of cows and horses, bright riches and thousand-fold wealth. 6

Destroy all misery and slay him who does us ²harm. O Indra of extensive bounty, quickly make us worthy of esteem in point of cows and horses, bright riches and thousand-fold wealth. 7 (27)

Sukta 30.

*Ṛiṣi Shunasshupa Ajigartu; Deity 1-16 Indra; 17-19 Ashwins;
20-22 Ushas;*

O ye, who are engrossed in praising your Indra, the lord of hundredfold prowess, I fill him, the liberal donor, like a ³well, with the Soma-draughts. 1

Him, who flows towards a hundred of pure draughts, -or a thousand of ⁴blended libations, as towards a sloping ground. 2

1 कुण्टूणाच्या ॥

2 रुक्दाश्वम् ॥

3 किंवि ॥

4 समाशिरां ॥

By the Soma juice that causes gratification to the powerful
Indra, his belly is ¹occupied as by the sea. 3

Verily this is for thee. As the pigeon goes to his ²young, so
art thou coming towards this. Hence dost thou accept our prayer. 4

O hero, lord of gratifying wealth, ³accepter of praise, may
prosperity, embellished with sweet truthfulness, come to us from thee
for whom this hymn is sung. 5 (28)

O lord of hundred powers, stand up in readiness to protect
us in this deed. Of all ⁴others let us converse with each. 6

On every occasion of valour and ⁵gain, we, his friends, invoke
the eminently powerful Indra for our protection. 7

⁶If he only hears he will certainly come towards our invocation
with his thousand-fold succours and powers. 8

1 व्यचो दधे ॥

2 गर्मधि ॥

3 गिराहिः ॥

4 अन्येषु ॥

5 योग्येणे ॥

6 यदि श्रयन् ॥

From his ancient abode I invoke the gallant Indra, the
resister of many enemies, whom thy father had called of yore. 9

O thou who art sought by the whole universe, who art
invoked by many, who art my friend, and, who art as a precious store
for thy adorers, thee we offer our praise. 10 (29)

O Vajra-bearer, O friend of friends, thou, the Soma-drinker
of Soma-drinkers, art for us alone and our consorts of lovely elms. 11

O Vajra-bearer, our friend, so arrange—let matters so happen—
that we should long for thy favour. 12

When Indra feels delight in our company, may there flow
manifold powers, rich in wealth, and accompanied with plenty,
whereby we may be filled with joy. 13

Bold one, like the axle of wheels hast thou moved towards thy
adorers when besought, thou who art our kinsman and who can be
likened only to thyself. 14

1 त्रुविप्रति ॥

2 विश्ववार ॥

3 शिप्रिणीनां ॥

4 इष्टये ॥

5 सधमाद् ॥

6 त्वावान् ॥

Whatever offering or desire the adorers may possess, thou,
O lord of hundred-fold talents, hast ¹approached it with thy powers
like the axle of a wheel. 15 (30)

Indra has ever won his treasure through his ²champing, neigh-
ing and loudly-snorting steeds. He, the author of celebrated miracles,
and our donor, has bestowed on us a golden chariot. 16

Ashwins, come with a ³beneficent wealth rich in heroes. O
lovely ones, may your gift bring cows and gold. 17

O lovely ones, your imperishable chariot, harnessed for ⁴both
together proceeds through the ocean. 18

Ye had urged one wheel of your chariot over the head of the
⁵impregnable mountain. The other goes round the celestial regions. 19

O immortal Ushas, lover of hymns, what mortal shall rest in
thy arms? Whom dost thou seek, O bright one? 20 (31)

1 आ-ऋणोः ॥

2 पोटुयद्भिः ॥

3 द्रवीरया ॥

4 समानयोजनः ॥

5 अहपस्य ॥

6 नमस्ते ॥

Whether far or near, we were verily contemplating thee, O
bright one, who art lovely like a dappled ¹mare. 21

With those thy powers, come hither, O ²daughter of the sky,
and store wealth for us. 22 (31)

ANUVAKA 7.

Sukta 31.

Rishi, Hiranyastooma Angirasa; Deity, Agni.

O Agni, Thou wast the first Angiras sage and a god, the
beneficent friend of deities. Under thy ordinance the talented Maruts
of glittering weapons and ³force of knowledge manifested themselves. 1

O Agni, thou, the wise one, the first and the foremost Angiras,
dost embellish the holy ordinance of the gods. All-pervading and
talented, in how many places forsooth, dost thou, the ⁴offspring of two
⁴mothers, rest thyself for the living man and for all the living
beings. 2

1 अश्वे ॥

2 इदितर्दिवः ॥

3 अपसा ॥

4 द्विमाता ॥

O Agni, be manifest, thou that are the first, with all thy exalted powers for the sake of Matarishvan and Vivasvat. O wealth incarnate, when thou wast chosen as the oblation bearer, thou didst bear the burden and convey the sacrifices to the great gods. Heaven and earth (however) stood ¹quivering. 3

O Agni, thou didst ²occupy the heaven for Manu and became mightily beneficent for the beneficent Pururavas. When thou art freed through friction by thy parents, they convey you round to the east and then again to the west. 4

O Agni, thou who art mighty and the increaser of plenty for him who lifts up the ladle for thee who art of high ³renown. For the sake of the man who has the knowledge of oblation with its symbolical utterance of Vashat, thou dost stand, first of all, the grantor of one continued life. 5 (32)

O far-traversing Agni, thou urgest to proper deeds, the man who walks in evil ways. When there is war about plentiful wealth acquirable only by the ⁴brave, thou dost slay the many at the hands of the few. 6

Thou, O Agni, dost elevate that mortal to the supreme eternal abode for a daily increasing glory—thou, that ⁵yearnest for the wise adorer and dost create for him happiness and sustenance sufficient for both the lives. 7

1 अरेजेतां॥

2 अयाद्रायः ॥

3 श्रवाय्यः ॥

4 शूरसाता ॥

5 तातृषाणः ॥

O Agni, praised by us for the ¹acquisition of riches, grant us efficient glory. We shall embellish our rite by a new act. O Heaven and Earth, protect us along with the gods. 8

O irreproachable Agni, thou who dwellest close to thy parents and art a god amongst gods, be watchful for us. The maker of all bodies, wake up, thou with a heart overflowing for the performer of praise. O weal incarnate, thou dost ²sow riches everywhere. 9

O Agni, thy heart is overflowing with love. Thou art our father; thou hast made our life; we are thy kinsmen. Riches abounding in hundreds and thousands of pleasures flow towards thee, the mighty hero, maintainer of law, the ³invincible one. 10 (33)

That the world may live, O Agni, at the very beginning the gods made thee, who art the life of the universe, the ⁴general of the forces of Nahusha. When a son was born to my father they made Ila, the governess of mankind. 11

O revered Agni, O god, guard ourselves and our benefactors with thy ⁵succours. For perpetuation of our family thou becomest the protector of our progeny and cattle, unrenittingly defending everything under thy holy laws. 12

1 सनये ॥

2 ओषिषे ॥

3 अदाभ्य ॥

4 विश्वपति ॥

5 पायुभिः ॥

Four-eyed Agni, thou art the intimate helper of the ¹sacrificer; thou dost joyfully blaze for him who never lifts up arms. Thou ardently seekest the prayer of the adorer who offers oblations to thee, the unmalignant supporter, though he, the adorer, may be poor. 13

For the adorer who offers manifold prayers, thou O Agni, yearnest whatever is most ²esteemed in wealth. Thou art called a loving father of even the most feeble; eminently wise as thou art, thou takest deight in teaching the points of horizon to children. 14

Agni, thou dost preserve like a well-sewn armour the man who is ³pure and ⁴upright. He, who gives gratification by preserving dainty viands and thus performs a sacrifice to the living beings may well be compared to the high heaven. 15 (34)

Agni, forgive us this ⁴sin, this evil path which we have traversed long, thou that art our kinsman, father, the loving guardian of the Soma-offerer, the sustainer, the elevator of mortals to the status of the prophets. 16

O pure agni, 'O Angiras, as thou didst of yore visit Manu, Angiras, and Yayati, come thou towards our sacrificial house. Bring there the ⁵celestial ⁶multitude. Show them to the seats of the holy grass and offer them their favourite oblation. 17

1 यज्यवे ॥

2 स्पर्द्धा ॥

3 प्रयतदक्षिणं ॥

4 शरणं ॥

5 दिव्यं जनं ॥

Agni, be delighted with this hymn which we have offered to the best of our ability and knowledge. Thou dost direct us ¹towards the ¹object of our heart. Endow us with best talents accompanied with prowess,

18 (35)

Sukta 32.

Rishi: Hiranyastooma Angiras; Deity, Indra.

Here have I sung indeed Indra's exploits, which excellent deeds he, the Vajra-bearer, did perform. He slew Ahi, dug out a channel for the waters, and tore down the ²hearts of mountains. 1

He slew Ahi, who had taken shelter in a mountain. Twashtri had fashioned out for him a celestial Vajra. Roaring like cows ³bellowing for their calves the waters flew quickly to the ocean. 2

In the full flush of his valour, he felt a desire for the Soma, and quaffed off the drink in three sacrifices. Indra made Vajra his weapon and slew him (Vritra) the ⁴firstborn of the Ahis. 3

When O Indra thou didst slay the firstborn amongst the Ahis, and didst frustrate all the wiles of the ⁵wily, begetting Surya, Dyans and Ushas, thou hadst no foe left able to oppose thee. 4

1 अभि-वस्यः ॥

2 वक्षणाः॥

3 वाधाः॥

4 प्रथमजाम् ॥

5 मायिनाम् ॥

Chopping off his ¹arms Indra slew Vritra who had outdone himself, with his Vajra, the great hewer. Ahi lay prostrate upon the floor like twigs cut off with an axe. 5 (36)

Filled with false pride, Vritra gave a challenge to Indra, the great hero, the ²destroyer of ²many and invincible, as if he (Vritra) had no opponent left. But he could not withstand the blow of his (Indra's) deadly weapons. The enemy of Indra broke to atoms strong fortresses. 6

. With the hands and feet cut off, he battled with Indra, who threw his Vajra on his mountain-like arm. Baffled like an impotent person emulating with a ²powerful man Vritra lay down overpowered, measuring his length on the ground. 7

Gathering courage the waters began to flow over him as over a mighty river breaking through its bank. Ahi lay down at the very ⁴feet of those waters which he had confined with his might. 8

The mother of Vritra ⁵bent over him, but Indra hurled his weapon from below her. The mother was above, and beneath her was the son. Danu thus lay like a cow with her calf. 9

1 व्यंसम्

2 द्विविधा

3 शृण्वः ॥

4 पन्मृतः

5 नीचावया

The ¹body lay in the midst of waters flowing continuously and without rest. The waters flowed over Vritra's body and Indra's foe reposed in prolonged darkness. 10 (37)

The imprisoned waters guarded by Ahi and enslaved by that wicked demon looked like kine confined by Pari Indra, having slain Vritra, threw open the ²gate of the waters which (gate) had been closed before. 11

Indra, thou the one god didst become a horse's arm or ³when (Ahi) smote thee on thy bolt. Brave one, thou didst win the cows, win the Soma and release the waters that they might ⁴flow. 12

Not the lightning nor the thunder availed him, nor also the ⁵shower nor the bolts which he hurled. When Indra and Ahi closed in fight the bounteous Indra achieved a victory to last ever for other days. 13

As fear entered thy heart when thou hadst slain Vritra, what avenger, Indra, didst thou see? Thou didst ⁶cross nine and ninety streams like a frightened hawk. 14

1 निष्पद्यम् ॥

2 बिलम् ॥

3 सर्तवे ॥

4 मिहम् ॥

5 अतरः ॥

Indra of Vajra-like arms is the lord of all that moves and all that lies still. He is the lord of all animals harmless as well as horned. It is he alone that sits as the monarch of men, He has encompassed them all as the rim of a wheel surrounds the spokes

15 (38)

Adhyaya. 3.

Sukta 33.

Rishi Hiranyastoop Angiras; Deity, Indra.

Come let us approach Indra with a desire to obtain kine. Greatly does he foster our good impulses. Will he, the immortal one, point out to us the best store-house of this wealth—the kine. 1

1 चरणां नाम ॥

2 गच्छन्तः ॥

Glorifying him on the way with choicest hymns I approached the ¹bounteous and invincible Indra, ever worthy to be presented by his adorers with oblations, as does a falcon fly to his wonted place of abode. 2

He, the lord of all forces, has stuck up the quiver (to his back). Worthy of ²worship he conducts his cows to whomever he pleases. Bringing with you numerous boons, mighty Indra, be not niggardly towards us. 3

Single-handed didst thou slay the wealthy Dasyu with thy club though thou wast moving with thy followers. They came against thy bow in all ³ways and the unworshipping Sanakas met their death. 4

O firm and furious god, O lord of ⁴bay ⁴steeds, when thou didst blow away from the heaven, earth and atmosphere, the unbeying fiends, they, themselves impious but contending with the pious folk, had to turn away their heads (in shame). 5 (1)

They prepared themselves to fight with the army of the irre-⁵proachable Indra. The bands of the Navagwas cheered him up. Dispersed like the weak and impotent contending with the mighty, they made good their escape from Indra in different ways having become acquainted with his power. 6

1 धनदाय ॥

2 सपर्यः ॥

3 विष्णुक् ॥

4 हस्तिः ॥

5 भनवस्य ॥

These thou didst turn out of the utmost limits of the sky in fight (uncaring) whether they wept or laughed. Thou didst ¹burn down Dasyu from up the heaven and partake of the hymns of the reciter who had extracted the Soma for thee. 7

Appearing gay with golden jewels they overspread the earth. With all their dashfulness they could not overcome Indra. He covered up their ²spies through Surya. 8

When O Indra, thou didst in every way take possession of the heaven and earth with thy ³might, thou didst overthrow Dasyu with thy weapon and overpower the unbelievers at the hands of the pious. 9

Never never could they by their subtrefuges beset him, the bestower of wealth, they who could reach up to the limit of the earth and heaven. The ⁴powerful Indra made the Vajra his companion and with his lustre forced the cows out of darkness. 10 (2)

The waters began to flow by the courses furrowed by him (Indra). But Vritra began to grow in the midst of the navigable rivers. With his mind bent only upon that, Indra by his powerful weapon quieted him for ⁵ever. 11

1 अदहः ॥

2 स्पशः ॥

3 महिना ॥

4 वृषभः ॥

वृषभानाम् ।

2 मयन्तः ॥

He pierced through the strongholds of Ilbisha and tore to pieces the horned Shushna. With all the speed and prowess that thou didst possess, thou didst, O bounteous one, slay with thy weapon the fighting enemy.

12

His helpful Vajra went forth towards his enemies. He broke through their cities by his sharp weapon. Indra brought Vritra in contact with his Vajra, and, slaying him, satisfied the wishes of his mind.

13

Thou didst, O Indra, protect Kutsa whom thou didst dote upon, and didst defend the powerful Dashadyu when he was engaged in battle. The dust of the horse's hoofs climbed to the skies. The son of Shvitra stood up again to be borne with by men.

14

Thou didst protect amongst the Tugryas the quiet-natured bull and didst guard the cow of Shvitra when a battle raged for land. Thou didst inflict the worst agonies on thy foes that practised enmity with thee during their long stay here.

15 (3)

॥

दानः ॥

ॐ

दधम ॥

१ ग्योक ॥

Sukta - 34.

Rishi, Hiranyastoop Angiras; Deity, Ashwins.

O Omniscient Ashwins, to day be ours for all the three periods. Your course as well as your bounty is all-¹pervading. Your union is as (close as) that of the garment with a frosty night. Make it easy (for us) to draw you nearer with the help of the wise worshippers. 1

Three are the ²prims of your honey-bearing chariot, following, as all the world knows, the course of Soma. Three pillars are fixed upon it for support. Ye travel thrice by night and thrice by day. 2

In the self-same day, thrice do ye cover up ³short-comings. Fill up this day thrice our sacrifice with sweetness. Ashwins, on all mornings and evenings, swell thou for us our boons bringing power. 3

Thrice go ye to your abode and thrice to the men that obey your comanandments. Thrice, as though in three-fold ways, give guidance to those that need strong protection. Thrice bring us, Ashwins, delightful wealth, and, like eternal gifts, multiply ⁴nourishments for us. 4

1 विनुः ॥

2 पवपः ॥

3 भवद्यगोदना ॥

4 वृक्षः ॥

Aswims, ye bring us wealth thrice; thrice in the worship of the gods—thrice—preserve our (good) impulses, as also our good fortune and reputation. The Daughter has ascended in the heaven your thrice-¹supported chariot. 5

Aswims, thrice grant us heavenly medicines, thrice the terrestrial, and thrice those gathered from the waters. ²Lords of blessing, in as much as I am seeking welfare, confer upon my son safety from the three great principles and gave him your protection. 6 (4)

Thrice each day do ye deserve a sacrifice; ye have settled round the earth with the ³three elements. Truthful ones, mounted on a chariot, go ye from afar to your three (mansions) as the vital air enters its appointed bodies. 7

Come thrice, Aswims, with the rivers, the seven mothers. Three are the sacrificial ⁴utensils. The oblation is prepared in a three-fold way. Three are the earthly regions. Night and day do ye protect the well-established firmament, travelling above the heavens. 8

Where are the three wheels of your triangular chariot? Where are the three yokes with a seat on? Where is the powerful ass to be yoked, on which, O truthful ones, ye proceed to a sacrifice. 9

1 त्रिवृत् ॥

2 शुभस्पती ॥

3 त्रिधातुः ॥

4 आहावाः ॥

5 बधुरः

O truthful ones, come. Here is an oblation offered to you. With your 'mouths, that know the taste of Soma, drink of the libation. Even before the Dawn does Savitri urge your wonderful chariot provided with a full supply of gluce, to your sacrifice. 10

O truthful Aswins, come to this libation of the sweet Soma along with the thiait-eleven gods. ²Prolong our life, wipe off our sins, ward off our enemies and be ever our constant companions. 11

Ashwins, conduct hither, in your triangular chariot, the wealth which abounds in heroic progeny. Again and again do I cry to you who are ²ready to ³listen. Be for our prosperity where heroism leads to gain. 12 (5)

Sukta 35.

*Rishi Hiranyastoop Angiras; Deity 1 Agni, Mitra, Varuna,
Rudri and Savitri; 2-11 Savitri.*

First I invoke Agni for our welfare. I invoke Mitra and Varuna for our protection. I invoke Night who ⁴urges all (to their resting place). I invoke the god Savitri for our well-being. 1

1 आत्माभिः ॥

2 तारिष्टम् ॥

3 शृण्वन्ता ॥

4 निवेदर्नाम् ॥

Following his course through the dusky ¹sky, and urging the mortals (to their duties), on comes in his golden chariot the god Savitri, watching the whole universe. 2

The god proceeds by the onward and upward path. He advances with his white steeds, he who deserves adoration. From a long ²distance comes the god Savitri, dispersing all evil. 3

The adorable Savitri of variegated rays who holds the ³power to dispel the dark gloom has mounted his chariot which is decked with gold, which is of a various aspect and the pin of the yoke of which is made of gold. 4

The white-footed steeds (of Savitri) that draw his chariot of a golden yoke, have vividly ⁴brought all people to view. Men and all the worlds have stood from eternity in the vicinity of the god Savitri. 5

The heavenly spheres are three. Two lie in the proximity of Savitri and one is comprised in the regions of Yama. All immortal things depend upon him as upon a linch-pin. Let him who ⁵knows this speak out. 6 (6)

1 रजसा ॥

2 परावतः ॥

3 तविषीम ॥

4 अग्न्यन् ॥

5 चिकेतन् ॥

He of graceful motion has lit up the firmament, he whose gait is magnificent, who is the vanquisher (of foes) and who is a good ¹guide. Where is now Surya ? Who knows to which heavenly sphere his ray is stretched ? 7

He has revealed the eight points of the horizon, the three desert regions and the seven rivers. The god Savitri of golden eyes has come, bringing with him excellent riches for the ²adorer. 8

The god Savitri of golden hands, the great traveller, advances through both heaven and earth. He extirpates ³disease, approaches Surya and goes up to the heaven along the blue sky. 9

Golden handed, the vanquisher (of foes), the wise director, the grantor of excellent ⁴pleasures and supporter of his (adorers), may Savitri come hitherward. (Lo) the god who is glorified every evening, has started, annihilating the demons and evil spirits. 10

O Savitri, (coming) by those ⁵ancient paths in the atmosphere which have been well cleared of dust—(coming) by those easy paths,—give us today, O god, thy protection, and bless us. 11 (7)

1 मुनीषः ॥

2 दातुं ॥

3 भयिषाम् ॥

4 सुसृष्टीकः ॥

5 पूर्यासः ॥

ANUVAKA 8.

Sukta 36.

Rishi, Kanva Ghaur; Deity, Agni.

With nicely-worded hymns do we beseech Agni, the ¹power-
ful befrienders of numerous pious men like you, Agni whom others
also glorify.. 1

Men have established Agni the ²augmenter of strength. With
oblations shall we urge him to be manifest. Thou, so liberal, be
here today with an appeased mind our protector in deeds of
strength. 2

Thee, the omniscient oblation-bearer, we elect our ³representative.
The gleams of thine are spread everywhere and thy rays reach up
to the sky. 3

The deities Varuna, Mitra and Aryaman enkindle thee, the
ancient messenger. Aided by thee does that mortal vanquish the world,
who O Agni, has ⁴offered precious ⁴offerings to thee. 4

1 यद्गम ॥

2 सहोदृग्म ॥

3 हूतम ॥

4 ददाश ॥

Thou, O Agni, art our ¹cheerful oblation-bearer, the lord of our homes and representative of men. The eternal ordinances which the gods prescribe are all united in thee. 5 (8)

Most youthful Agni, in thee the blissful one, is all oblation poured. Do thou thus with a cheerful mind convey our sacrifice, to day and tomorrow to the gods, bringing ²proweess for us. 6

Thus do the pious worship him the self-³resplendent. Men who have overcome their enemies enkindle Agni with their oblations 7

Smiting the foe they overcame him and extended the earth, heaven, and the waters, for an abode. May the powerful (Agni) be to Kanva the bringer of wealth when invoked and may horses neigh when ⁴cattle are wished for. 8

Take thy seat, (for) thou art great, blaze forth thou ⁵welcome ⁶visitor of the gods, worthy of sacrifice, and extensively praised, release, O Agni, thy lovely and quickly-spreading smoke. 9

Thee, the holy one whom the bearer of oblations, the gods established for the good of Manu, whom Kanva and Medhatithi constituted a ⁶gratifying donor, as also Vrishna, as also Upastuta, 10 (9)

1 म॒दः ॥

2 सु॒वीर्या ॥

3 स्व॒राजम् ॥

4 ग॒विष्टिषु ॥

5 दे॒ववी॒तमः ॥

6 ध॒नस्त॒तम ॥

Whom Medhatithi and Kanva do 'enkindle even above the usual ordinance—the flames of that Agni have blazed bright Him do these verses glorify, him do we extol. 11

²Receiver of oblations, make our wealth perfect verily thou hast kinship, O Agni, with the gods. Thou art the lord of renowned prowess. Thus, bring us happiness, as thou art great. 12

Stand upright for our 'protection even as the divine Savitri. Upright, be the bestower of strength, since we call upon thee along with thy adorers with hands folded (in meek submission) 13

Upright guard us from sin, conflagrate with thy flames the whole race of the wicked. Raise us aloft that we may 'walk and live. Thou hast (indeed) 'received our oblation among the gods. 14

Protect us, O Agni, from the demons, save us from 'niggardly knavery, guard us from the murderer and the slayer, O youthful one of immense splendour. 15 (10)

1 ईधे ॥

2 स्वधावः ॥

3 उतये ॥

4 विदाः ॥

5 अराण्यः ॥

O thou of ¹flame-jaws, smash outright the grabbing niggard, as if with a club, strike him who bears us malice. May not the enemy lord it over us, the mean mortal who, conspires against us throughout the ¹night. 16

Agni has selected the best prowess, has selected excellent happiness for Kanva. Agni has protected the friends, as also Medhatithi, as well as Upastuta on ²occasions of acquisition. 17

Through Agni do we invoke ³from afar Turvasha, Yadu, and Ugradeva. May Agni who is a curb for the ungodly bring hither Navavastra, Brihadratha and Turviti. 18

Agni, Manu did establish thee for eternity, as light for men. Thou who hadst manifested thyself along with ⁴Justice, who art presented with ghee, and before whom all men prostrate, didst blaze at Kanva's desire. 19

The flames of Agni are refulgent, ⁵powerful, dreadful and impossible to approach. Burn down for ever evil spirits and demons and the whole race of the wicked. 20 (11)

1 अत्यक्तुभिः ॥

2 सानौ ॥

3 परावतः ॥

4 ऋतजातः ॥

5 भ्रमयन्तः ॥

Sukta 37.

Rishi, Kanva Ghaur, Deity, Marut.

To the powerful band of Maruts, sportive, with dignity riding
on their car but without ¹horses, sing O ye Kanvas, 1

Who, the self-resplendant gods, had become manifest along
with the spotted ²does, swords, spears and ornaments. 2

When they have ³cracked their whips in their hands, I hear it
as though even here. In a wondrous manner do they display it
(the whip) while on their way. 3

Sing a ⁴divine hymn to your (Band of Maruts), mighty, rich
in splendour, and overpowering. 4

For obtaining kine, glorify the band of Maruts which is spor-
tive and strong. It grew mighty by ⁵tasting the juice. 5 (12)

Who is there so mighty, O ⁶Agitators of the earth and heaven,
whom ye cannot throw down to the earth's end? 6

1 अनर्वाणम् ॥

2 पृषतीभिः ॥

3 घदान् ॥

4 देवत्तम् ॥

5 जम्भे ॥

6 धृतयः ॥

At your ¹approach, man has held himself firm in view of your
furious rage. Even the mountain of rugged joints would tremble
(with fear). 7

In their movements the earth trembles with fear at their
approach, like a chieftain ²infirm with age. 8

Their birth-place is firm; ³but they ⁴come from their mother,
the good birds, for twice enough was their strength. 9

Again they, the sons of Speech, extended the (world's) limits
in their ⁵course, that the lowing kine should move towards their
young. 10 (13)

In their course they throw down the long, ⁶vast, and irrepressi-
ble offspring of the cloud. 11

Since such is your might ye ⁷shake all men, and cause moun-
tains to quake. 12

As the Maruts proceed on their ⁸way they talk with each other.
Can any one listen to it? 13

1 घामाय ॥

2 जुलुवान् ॥

3 निरेतवे ॥

4 अग्नेषु ॥

5 एषुम् ॥

6 अशुच्यर्वातन ॥

7 अथन् ॥

Come ¹quick on your swift vehicles. There is an offering for you kept among the Kanvas; in that find joy. 14

Verily it is your delight. We are surely theirs. All life is here for our ²longevity. 15 (14)

Sukta 38.

Rishi, Kanva Gihaur; Deity, Maruts.

When forsooth will ye, for whom the Soma juice has been kept cleared of sediments, hold us by the hands as a father takes his son by the hands, ³fond of his ³talk? 1

Where indeed—towards what destination—are ye going from heaven? Have ye not come from the earth? Where are your cows? For, they are not heard to ⁴low. 2

Where are your new treasures? Where, O Maruts, are your ⁵best riches? Where all the good blessings? 3

1 शीघ्रम् ॥

2 जीवसे ॥

3 कथप्रियः ॥

4 रुण्यन्ति ॥

5 सुम्ना ॥

If, O ye sons of Prishni, ye ¹are mortal and your glorifiers
were to become immortal, 4

Never indeed would your praiser be ²out of favour as a deer
when it demands grass. Never will he go to the path of Yama, 5 (15)

May not the ever-increasing and ³hard-striking misery crush
us down. May it go to annihilation along with greediness. 6

Verily even in desert regions these powerful and terrific gods
are pouring rains ⁴undisturbed by the wind. 7

When rain is poured down by them, the lightning makes a
loud ⁵sound like lowing cows, and clasps (the world) as the
mother hugs her child. 8

When they ⁶drench the earth, they create even by day pitchy
darkness by means of the rain, the conveyer of water. 9

1 स्यातन ॥

2 अजोष्यः ॥

3 दुर्हणा ॥

4 अयाताम् ॥

5 पिषाति ॥

6 व्युन्दन्ति ॥

At the roar of the Maruts, all ¹houses on earth-aye, even men-
began to tremble. 10 (16)

Maruts, march along the banks of marvelously charming rivers,
²untired in your journies, and with power in your hands. 11

May the rims of your wheels be firm. May your cars and
the steeds yoked to them be steady. May your ³reins be well
ornamented. 12

For offering him praise always repeat your laudatory hymns
in honour of Brahmanapati as well as Agni and ⁴lovely Mitra. 13

Recite the hymn by your mouth loud like the rain falling-
⁵continuously. Sing a song full of praise. 14

Pay your respect to the band of Maruts, powerful, worthy of
praise, and extensively ⁶lauded. May the mighty Ones be here
for us. 15 (17)

- 1 सद्य ॥
- 2 अस्त्रिद्रयामभिः ॥
- 3 अभीशवः ॥
- 4 दर्शत्तम् ॥
- 5 ततनः ॥
- 6 पनस्युम् ॥

Sukta 39.

Rishi, Kanva Ghaur; Deity, Maruts.

Since O Maruts, ye are throwing forth in this way your image from a long distance like a flame, under whose ¹influence—at whose pressure—toward whom—for whom indeed, do ye (go), O Agitators. 1

For scattering the adversaries may your weapons be firm and may your strength be for their subjection. May ²admirable strength be yours and not of a wily mortal. 2

When, O heroes, ye overturn what is firmly established and toss round what is ponderous, ye ³move through the forest-trees of the earth and cavities of mountains. 3

Annihilators of the enemies, there is indeed no foe left for you either in the heaven or on the earth. O formidable deities, verily may ⁴pro prowess be your companion for eternity for a vigorous onslaught. 4

1 ऋत्वा ॥

2 पनीपसी ॥

3 व्याघ्राः ॥

4 तविषी ॥

They cause the mountains to tremble and ¹tear asunder huge trees. Like men puffed with immense pride the divine Maruts march with all their hosts. 5 (18)

Ye have harnessed to your cars the spotted does; the ²red deer draws them foremost. Expecting your arrival the earth has been listening attentive, men have been alarmed 6

Whom shall we ³quickly approach for protection like yours every now and then, O Rudras? Indeed hasten now for the sake of the frightened Kauvas as formerly ye hastened with succours for us. 7

The enemy that assails us, O Maruts, either sent by you or instigated by mortals—tear him off by your ⁴might and by your strength and through the succours of yours. 8

Most wise and ⁵adorable Maruts, give your full (favour) to Kauva and come to us with your full succours like flashes of lightning tending towards showers. 9

1 विञ्चन्ति ॥

2 रोहितः ॥

3 मक्षु ॥

4 शवसा ॥

5 प्रपश्यदः ॥

Good donors, O Agitators, equip yourself with full energy and full vigour. Send forth, O Maruts, like an arrow, a foe against the wrathful man who bears ill-will towards men of knowledge. 10(19)

Sukta 40.

Rishi, Kanva Ghaur, Deity, Brahmanaspati.

Brahmanaspati, rise; the devout people solicit thee. May the exceedingly bounteous Maruts approach us. O Indra, be partaker (of Soma) with them. 1

Son of strength, thee alone does a mortal invoke when there is a treasure of wealth. O Maruts keep ready for him who calls on you, excellent strength, side by side with good horses. 2

May Brahmanaspati come forth, may come forth the divine Saraswati, May gods direct us towards a vigorous sacrifice, agreeable to an assemblage, and, beneficial to men. 3

He who grants wealth, beneficial to men, to a pious person, earns undying fame. For his good we sacrifice to Ila who may bring heroes, who completely annihilates (foes), and, who is above harm. 4

1 परिमन्यवे ॥

2 प्रायुः ॥

3 आवके ॥

4 पद्विक्तरावसम ॥

5 मृमनूर्तिम् ॥

Verily Brahmanaspati is uttering the ¹praiseworthy hymn in which the gods, Indra, Varuna, Mitra and Aryaman have made their abodes. 5 (20)

In sacrifices it is only that imperishable and blissful hymn which, O gods, we shall recite. This prayer too, O Heroes, ye ²accept that (your worshipper) may enjoy all your boons. 6

Who will vanquish a pious man, who will eclipse him who removes sediments from Soma' The offerer of oblations has (ever) advanced along with his 'people and set up a house provided with all comforts. 7

He (Brahmanaspati) will gather together all his might. With the aid of kings he slays (foes). He keeps a (safe) place of ⁴abode when amidst danger. In contests, great or small, none there is who would face or vanquish him, the Vajra-bearer. 8 (21)

Sukta 41.

*Rishi, Kanva Ghaur; Deity, 1-3 & 7-9 Varun, Mitra,
and Aryama, 4-6 Adityas.*

Can that man be ever ³harmd whom the exceedingly wise deities Varuna, Mitra and Aryaman take under their protection? 1

1 उक्थ्यम् ॥

2 प्रतिद्वयम् ॥

3 पस्त्याभिः ॥

4 सुभितिम् ॥

5 दध्यते ॥

All the mortals, whom they, as if in their ¹arms, nourish and guard from the enemy thrive free from all danger. 2

The sovereigns annihilate before them their foes and disperse their ²calamities. 3

Smooth and thornless is, Aditya, the way for him who seeks the law. No ³bad oblation will there be for you thereby. 4

Heroic Adityas, the sacrifice which ye guide by the straight path—will it fall ⁴short of your prayers? 5 (22)

That mortal goes of his own accord, ⁵unvanquished towards excellent riches, all kinds of wealth and progeny. 6

How should we, friends, pour sweetness into the hymn of Mitra and Aryaman and the excellent ⁶oblation of Varuna? 7

May I never exchange words with him, however pious, who harms or curses at you. With only your ⁷riches shall I abide. 8

1 दादुतेव ॥

2 दुर्गा ॥

3 अवघादः ॥

4 नशात् ॥

5 अक्षतः ॥

6 वसरः ॥

7 मुर्मः ॥

One should entertain fear of him who gives the four, and who ¹holds treasures (of wealth). One should never desire to blasphememe him. 9 (23)

Sukta 42.

Pusha, Kamea Ghaur, Deity, Maruts.

Pushan, guide us through our path. Son of the releaser, ²free us from trouble. Walk close, O god, before us. 1

O Pushan, cut off from our way, the wicked and ³despicable wolf who becomes our guide. 2

Expel him from off the way who, the wily ⁴robber, crosses our path. 3

The ⁵body of the evil-tongued double-dealer—whoever he might be—trample thou with thy foot 4

O Pushan, lovely and ⁶wise, we solicit that succour of thine whereby thou didst advance our ancestors. 5 (24)

1 निधातेः ॥

2 तिर ॥

3 दुःशेवः ॥

4 दुरश्चितम् ॥

5 तपुषिम् ॥

6 मन्तुमः ॥

Lord of all good fortune, bearer of golden weapons, for us
make the riches ¹easy. 6

Lead us past our ²pursuers, and make our paths easy to
traverse. Here, Pushan, thou hast perceived what to ³do. 7

Lead us on to good pastures. May there be no fresh trouble for
our way. Here, Pushan, thou hast ⁴perceived what to do. 8

Be powerful, fulfil (our wishes), grant us gifts, make us shine
and fill our belly. Here, Pushan, thou hast perceived what to do. 9

Never shall we ⁵revile Pushan, but will glorify him with good
hymns, Riches we solicit of this lovely god. 10 (25)

Sukta 43.

*Rishi, Kanva Ghaur; Deity, 1-3 & 7-9 Varuna, Mitra,
and Aryaman, 4-6 Adityas.*

When shall we sing to the most wise, ⁶bounteous and power-
ful Rudra who is the greatest joy to the mind? . 1

1 सुषणा ॥

2 सधतः ॥

3 क्रतुम् ॥

4 विदः ॥

5 मेधापति ॥

6 माहृष्टमाय ॥

That Aditi may bring the blessings of Rudra to our cattle, men
and kine and to our ¹progeny; 2

That Mitra and Varuna, as also Rudra, may know us as well as
all the gods that keep ²company (with them). 3

Of Rudra, the lord of hymns and sacrifices, and, possessor of
watery medicines, we ask for the ³wealth of the blessing-seeker, 4

Rudra, who shines like the ⁴bright sun, shines like gold, and
is the supreme treasure of the gods. 5 (26)

⁵Easy well-being he secures for our horse, ram, ewe, for our
men, women and cow. 6

Soma, treasure thou for us the wealth of hundred men and the
high ⁶renown of ⁶hosts. 7

May not our enemies and may not he who annoys Soma,
trouble us. Indu, be with us in trials of ⁷strength. 8

1 तोक्य ॥

2 सजोषसः ॥

3 सुम्नाम् ॥

4 शुक्रः ॥

5 सुगम् ॥

6 दुविष्टम् ॥

7 वाजे ॥

The subjects of thee, the immortal One, who (the subjects) are established in the highest abode of Law—thou hast taken them, Soma, on thy head, held them near thy ¹bosom: thou hast known them Soma bedecked (with splendour). 9 (27)

ANUVAKA 9.

Sukta 44.

Rishi, Prashanva; Deity, Agni.

Immortal Agni, thou art the brilliant and wondrous boon of Ushas. Omniscient One, bring thou this day the early—²waking gods to the oblation—bearer. 1

Verily, Agni, thou, the accelerator of sacrifices, and conveyer of oblations, art our favourite representative. Accompanied by the Ashwins and Ushas, bring for us ample ³renown, hand in hand with good prowess. 2

At break of dawn we choose, this day, Agni as our representative, Agni who is wealth (incarnate), who is beloved of many, who is flame-bannered, who is of ⁴lustrous form and who is the hallowed glory of sacrifices. 3

1 नाम्ना ॥

2 उषसुषः ॥

3 श्रवः ॥

4 मान्मजीकम् ॥

At ¹break of dawn I pray Agni, the omniscient One, to go to the gods, Agni, most supreme, most youthful, himself the taste of great offerings, and, the favourite of oblation-giving men. 4

Immortal feeder of the universe, ²worthy of sacrifice, bearer of oblations, thee, Agni, shall I glorify, thee who art our most holy guardian. 5 (28)

Most youthful, wake up for the adorer, thou who art well-praised, sweet tongued and presented with ³delicious offerings. Confer-
ring long life on Praskanva that he may live, bow to the heavenly
host (on our behalf). 6

Verily men ⁴kindle thee who art the omniscient bearer of obla-
tions. Conduct thou therefore with a quick pace the wise gods to
this place, O thou, who art invoked of many. 7

When night has broken into dawn, conduct hither Savitri,
Ushas, Ashwins, Bhaga and Agni. Good accomplisher of sacrifices,
the Kanvas, with the ⁵Soma juice pressed, kindle thee the bearer
of oblations. 8

1 व्युष्टिषु ॥

2 मिषेभ्य ॥

3 स्वाहुतः ॥

4 इन्धते ॥

5 सुतसोमासः ॥

Agni, verily thou art the lord of sacrifices and messenger of men. Conduct hither this day for drinking Soma the early-waking and ¹heaven-glancing gods. 9

Agni, rich in ²lustre, thou who art lovely for the world's eyes, didst blaze after the past dawns. In towns thou art the protector, and in sacrifices the popular high priest. 10 (25)

Divine Agni, we establish thee among men, thee who art a help for sacrifices, who art the oblation-bearer, who art our priest and most wise and ³swift messenger, and immortal. 11

When, thou, who art a ⁴joy to friends, our high priest, and intimate (helper), dost go on thy errand as representative of the gods, the flames of thee, Agni, shine like roaring waves of the ocean. 12

Agni, thy ears ready to listen, hearken (to us) along with the gods, thy companions and accomplisners (of sacrifice). May Mitra and Aryaman, ⁵proceeding towards the sacrifice in the morning, take their seat upon the holy grass. 13

1 स्वरेशः ॥

2 विभावस्तः ॥

3 जीरम् ॥

4 मित्रमदः ॥

5 पावाणः ॥

May the extremely bounteous **Manus**, fosterers of law, ¹with Agni as their tongue, listen to our prayer. May Varuna, the upholder of his laws, drink the Soma in company of the Ashwins and Ushas.

14 (30)

Sukta 45.

Rishi, Prashanva Kanva, Deity, Agni and the gods.

Honour, Agni, in this sacrifice, the Vasus, Rudras and Adityas; honour the ²ghee-pouring hosts performing good sacrifices and born of Manu.

1

Agni, the wise gods, are ever ready to ³listen to the worshipper. Conduct them hither the thirty-three, O lord of red steeds, lover of hymns.

2

O Omniscient One of high commandments, ⁴listen to the call of Prashanva as to that of Priyamedha, Atri, Viroopa and Angiras.

3

The Priyamdhias of, ⁵lofty hymns had invoked for their protection Agni who shines in sacrifices with his brilliant lustre.

4

1 अग्निजिह्वा ॥

2 घृतपुषम् ॥

3 शृष्टीवानः ॥

4 शृधि ॥

5 महिकेरवः ॥

O bounteous One, who art ¹presented with oblations of ghee, listen to the prayers wherewith the sons of Kauva offer thee libations for their protection. 5 (31)

Agni, wondrously quick to listen, beloved of many, men in this ²world call on thee, with flaming hair, to convey the oblations (to gods). 6

Agni, the learned have established thee in ³sacrifices, thee who art the oblation-bearing priest, who art the greatest possessor of treasures, who art renowned, and, whose ears are ever ready to hearken. 7

The learned men, with the Soma pressed, endowed with ⁴lustre, and bearing oblations, have impelled thee, Agni, towards oblation-food for the sake of the mortal worshipper. 8

O bounteous One, sprung from strength, and, wealth incarnate, show here this day to their seats of grass the divine hosts that ⁵start in the morning that they may drink the Soma. 9

Agni, offer the sacrifice to the divine hosts with oblations presented simultaneously to all. O bounteous gods, here is the Soma. Drink of it that ⁶was but yesterday ⁶prepared. 10 (32)

1 घृताहवन-॥

2 विश्व ॥

3 दिविष्टिषु ॥

4 शृद्धाः ॥

5 प्रातर्पाजः ॥

6 तिरामदयम् ॥

Sukta 46.

Rishi—Praskanwa Kanwa; Deity,—Ashwin

Here shines the dawn, ¹unseen before, a favourite of the heaven

Ashwins, I glorify you immensely. 1

The Ashvins who are lovely, whose mother is the sea, who,
amongst the swift are swifter than the ²mind—the gods who bestow
wealth with a (free) heart. 2

In the ancient heaven itself are your praises sung when your
chariot flies, borne by your ³bird-like swift steeds. 3

Herods, the wanderer, the great gratifier, gratifies you, he
who is the lover of the waters and father of the (celebrated) ⁴pitcher. 4

Drink ⁵deep of the Soma, for it opens your heart'. O truthful
ones, O lovers of hymns. 5 (33)

1 अपूर्वा । 2 मनोतरा । 3 विभिः ।

4 कुटस्थ । 5 धृष्ट्या ।

¹Grant us that favour of yours which bringing light, would convey us, Ashwins, beyond darkness. 6

Ashwins yoke your chariot and come that we may pass beyond (misery) in the boat of your favour. 7

On the ²bank of rivers your chariot is your ship—a ship vaster than the heaven. Here are the glistening drops (of Soma) prepared for you with devotion. 8

O Kanvas, the sparkling lights are visible in the regions of the heaven; and glittering wealth shows itself in the abode of the rivers. where then will ye settle ³yourselves? 9

Here has splendour come to cast forth her beams. Here is the Sun, another form of gold and here has the black ⁴hued Agni divulged himself by his tongue. 10 (34)

The (good) path of the Law has become clearly manifest to take us beyond (misery) and the ⁵way of heaven has become visible. 11

1 रासावाप्त । 2 तीर्थे । 3 वसिम् ।

4 अक्षितः । 5 वृत्तिः ।

The hymn reciter glorifies these various favours of the Ashw-
ins who fill the ¹adorer with prosperity in the glee of Soma. 12

Impelled by our ²glorification and the draught of Soma, come
ye, shedding your light on Vivaswat, as (of yoro) ye went to
Mam. 13

The Dawn has travelled closely by the ³path ye took in your
course. Ye prefer the rites performed at night. 14

With your succours ⁴unimpeded, Ashwins, grant us happiness
both. Both drink (the Soma). 15 (35)

ADHYAYA 4.

Sukta 47.

Rishi-Prashanua; Deity;-Ashwin.

Fosterers of law, here are the sweetest Soma draughts pressed for
you. Ashwins partake of it, which was but yesterday prepared and
treasure for your adorer most precious riches. 1

1 जरिता । 2 शम्भू ।
3 श्रियम् । 4 अविद्रिपामि ।

Ashwins, come forth in your ¹lovely car which is triangular and has three yoke—poles. The Kanvas are singing a hymn to you in this sacrifice. Listen attentively to their call. 2

Ashwins, ye fosterers of law, taste this most delicious Soma (and O lively ones, come to-day to your ²adorer bringing wealth) in your chariot. 3

Taking your seat on the Kush—grass, intended for three ³gods to sit upon, fill our sacrifice with sweetness. The Kanwas of bright glory call on you, Ashwins with their Soma preparations ready. 4

With those ⁴succours with which ye (of yore) O Ashwins protected Kanwa. With those very succours protect us as well, O Lord of prosperity and fosterers of law, drink the Soma. 5 (1)

Lovely Ashwins bring (for us) ⁵sustenance in your chariot as Ye brought wealth for Sudas. Make for us either from the sea or from about the sky, a store ⁶of wealth for which many should long. 6

1 सुपेदासा ।

2 दाभ्यामम ।

3 त्रिपयस्ये ।

4 अमिष्टिमिः ।

5 एतः ।

Truthful ones, whether ye be near Turvash or far off from him; come from that place in your charming ¹cart along with the rays of the Sun. 7

May your steeds who are a glory of sacrifices, conduct you towards our libations here. Sit upon this Kush-grass, bringing ²plenty to the pious offerer of delicious oblations. 8

Truthful ones, come hither in your car ³eclipsing the Sun, Where is ye with a desire to taste the delicious Soma always bringing wealth to your adorer. 9

We call on the Ashwins, possessors of manifold riches towards us by hymns and prayers. O Ashwins, verily ye have ⁴accepted the Soma⁵ at your favourite house of the Kanwas. 10 (2)

Sukta 48.

Rishi-Prashanka Deity, - Usha.

Ushas, Daughter of the Heaven, shine forth with thy lovely (rays); (shine forth), O resplendent goddess, thou, that art ⁵bounteous with thy manifold riches and wealth. 1

1 सुवृता । 2 इषम् । 3 दुर्यत्वचा ।
4 पपयुः । 5 दास्यती ।

The dawns have ¹descended (upon us) to cast their beams, bringing with them steeds, kine and all other objects of pleasure. Ushas, talk to me sweet words and send me the wealth of the opulent. 2

The Dawn has ¹gone forth, and forth shall the goddess shine who ²impels the chariots that stand in expectation of her arrival as men of enterprise watch the sea. 3

Ushas, this Kanva, the most prominent of all the Kanvas, utters in this sacrifice the name of these ¹learned persons who set their mind on charity at thy arrival. 4

Verily like a pretty woman, ¹the Dawn comes ²merrily forward, annihilating ³evil. She causes the footed animals to walk and the winged creatures to fly. 5 (3)

She sends forth the industrious, she sends forth those who are after wealth. The ⁴magnificent one wants no rest. Not a single bird that can fly sits (in its nest) when she, the fuser of energy, shines forth. 6

1 च्यवन्त ।

2 जीया ।

3 वृजन्त ।

4 भोदती ।

She has yoked (her steeds) from a remote place situated even
beyond where the Sun takes his rise, This ¹good Dawn advances to-
wards men in hunded chariot 7

At the sight of her, the whole world has offered salutations; the
²good dame spreads her light. Ushas, the bounteous daughter of the
heaven, has annihilated all the malignant and ³evil minded spirits. 8

Ushas, Daughter of the Heaven, shine forth with thy ⁴delightful
light, bringing for us manifold happiness and shedding thy rays on our
sacrifices 9

Good Damsel, from thee there flows life and animation to the
whole universe when thou dost shine. Listen thou therefore, o bri-
lliant One of wondrous ⁵bounty, to our call from thy huge car. 10 (4)

Ushas, verily invest thyself with might which would cause ama-
zement to the mortal men and with that, conduct the Beneficent ones
to the sacrifices of those ⁶adorers who praise thee. 11

1 सुभगा । 2 सृधः । 3 चन्द्रेण ।
4 चित्राप्रथे । 5 बन्धयः ।

Ushas, conduct hither all the gods from the atmosphere for drinking the Soma. And set on us strength which would lead to good exploits, which would evoke ¹admiration and which would win for us kine and steeds. 12

May that Dawn whose brilliant ²beneficent beams have become visible confer on us without effort an excellent wealth which all would covet. 13

Those ancient prophets who, o great One, called upon thee for protection, thou (glorified by them) show thy ³admiration, Ushas of brilliant lustre, for our prayers by gratifying gifts. 14

Ushas, as thou hast opened the gates of heaven by thy beams grant us, goddess, a huge mansion free from ⁴foes and favour which would bring us kine. 15

Great Ushas, possessor of prowess, inundate us with ⁵manifold riches of every kind, with sustenance, with all spreading glory and with might. 16 (5)

1 उक्थस् । 2 रुद्रतः । 3 अभिरुणोहि ।

4 अश्वकम् । 5 विभ्वंशसा ।

Sukta 49.

Rishi-Prashanva Kanva Deity;—Ushas.

Even from above the bright sky, come O Ushas with thy beneficent (rays). May thy ¹bay steeds bear thee to the house of the Soma-offerer. I

Ushas (coming down) in that pleasant and well-formed chariot wherein thou hast taken thy seat, protect, Daughter of Heaven, these men that long for abundant glory. 2

O Bright one, following thy ²arrival from about the skirts of the heaven, the winged birds and the two-footed and four-footed animals have (all) begun to stir. 3

The Kanvas, have, O Ushas, invoked thee with prayers desiring wealth—thee who, shining with thy rays, have ³illuminated the whole universe bright. 4 (6)

Sukta 50.

Rishi-Prashanva Kanva Deity;—Surya.

His rays are bearing the omniscient god, the Sun, for the world to see, 1

At the sight of the all beholding Sun the stars take to
their heels quite as ¹thieves along with the nights. 2

Refulgent like fires, his bright rays are seen seeking (to ill-
umine) the world. 3

A great ²traverser art thou, Surya, loveliest of all, source of
light, thou dost illumine the whole world bright. 4

That thy light may be visible (to all), thou dost shine ³before
the hosts of gods, before mortal men why, before the universe. 5(7)

Whereby, O Purifier, O Varuna, thou art able to see with
thy eyes the world in which all men find ⁴support. 6

Observing whatever is created and ⁵measuring the days by means
of nights, thou dost descend upon the heaven and the vast world
of Rājas 7

All observant divine Surya, seven bay steeds bear thee in thy chariot, thee whose ¹hair is illuminous. 8

The Sun has yoked seven ²mares that look like the very daughters of the chariot. He advances with them as they harness themselves. 9

Looking for higher light that would rise above dark gloom, we have approached the excellent Lustre, Surya, the God amongst ³gods. 10

Source of delight to ⁴friends, rising to day O Surya, and ascending the heaven above, dispel my heart disease and-⁵jaundice 11

We ⁶transfer the yellow colour of my body to parrots and the starlings. Or we send on the yellowness to Haridrava birds. 12

Here has dawned in his full vigour, the Aditya subjecting my foesto me. May I never have to ⁷surrender to my adversary. 13(18)

1 शोचिष्केशं 2 शुन्ध्युवः 3 देवप्र 4 मित्रमहः 5 हरिमाणं 6 दध्मासि 7 रथम्.

*ANUVAKA 10.**Sukta 51.**Rishi—Satya Angiras; Deity,—Indra.*

Gratify that Rani, Indra, with praises, Indra, who is invoked
 of many, who is worthy of hymns, and who is the ocean of wealth.
 Worship for earning happiness that sapient and bounteous one whose
 acts of ¹humanity are extended everywhere like rays of light. 1

The powerful Ribhus, becoming an ally (of Indra,) resorted
 to him, who was well able to afford protection, who had pervaded
 the atmosphere, and was equipped with all his forces, and by whom
 the ²happiness (of the enemies) was marred. Their cheering words
 impelled the mighty one (to exploits) 2

For the Angirasas thou didst open the place where the kine
 had been kept in confinement and for Atri thou didst find out the
 right way through ³hundred gates. Flourishing thy thunderbolt
 in Vivasvat's affray, thou didst bring wealth and corn to Vimada. 3

Thou didst remove the veil of the waters and seize plentiful-
wealth in mountains. When, Indra, thou didst slay the Dragon
Vritra, thou didst set the Sun in the heaven that he might be seen
(by all). 4

With thy clever artifices thou didst overthrow the wily, and
in thy own way (vanquish) those who offered thee worship in 1jest
Well-disposed towards man-kind thou didst demolish the strongholds
of Pijru and protect Rishi-hvan when attacked by Dasyus. 5 (9)

Thou didst protect Kutsa when 2attacked by Shushma and didst
crush down Shambara for the sake of Atithigva. Great as he was
thou didst trample Arbuda under thy foot. Even for slaying the
Dasyus hast thou taken birth. 6

All might has been entirely placed in thee. Thy delight
3ababbles up with draughts of Soma. Thy Vajra kept on thy shoulder
is known conspicuous. Break down (with it) the total strength of
the enemy. 7

Find out who are Aryas and who the Dasyus, and chastising those that defy thy commandment humble them before thy worshippers. Be thou who art ¹powerful the bringer of advancement to thy adorer. All thy (exploits) are a source of delight to me in sacrifices. 8

Making those who defied his commandments humble before him who obeyed them Indra annihilates the ²impious at the hands of the pious. Praising (Indra) Vamra destroyed the hoards of him who had reached up to the heaven and was still waxing mighty as he had grown. 9

The prowess which Ushanas carved out for thee with his powers, the same prowess overcomes the earth and heaven with its vigour. The self-yoking steeds of the wind brought thee, disposed towards the good of ³humanity, ample renown thee who dost pervade everything. 10 (10)

When Indra in company of Kavra Ushana was pleased he mounted the steed that took more vaults than others. The terrific One let loose the waters in a stream to flow quick and demolished the impregnable strong-holds of Shushna. 11

Amidst draughts fit for the mighty thou dost ascend thy chariot,
the Somas of Sharyuta are ready wherein thou dost find delight.
Thou dost rise in the heaven to glory without effort in the same
proportion as thou dost extend thy ¹liking to the Soma draughts kept
ready (for thee) 12

To Kakshivat, advanced in years but devout and offering thee
Soma, thou didst give the ²tender Viichaya. Mighty One, thou
didst become Mena the (daughter) of Vrishanashwa. All these
deeds of thine are worthy to be glorified at sacrifices. 13

Indra is resorted to by the good in ³adversity. The glori-
fication of Indra amongst the Pajtas is permanent as a door post.
Indra alone rules over wealth, Indra who is a donor and lover of steeds,
kine, chariots and riches. 14

This humbl prayer has been recited in honour of the powerful
self-illuminated and mighty (Indra) of truthful prowess. Indra, we shall
abide in this calamity under thy protectjon along with all our heroes
and wise men 15.

Sukta 52.

Itshī Savya Angirā; Deity. Indra.

Glorify heartily that Ram who found out the ¹Light and whose (hymns) hundred recitars recite together. For our protection let me with good prayers turn (towards me) Indra as a powerful steed is turned towards a chariot set out towards a sacrifice. 1

When Indra, delighted with his offering slew Vritra who had obstructed the rivers releasing the waters, he, of ²thousand succours, waxed amidst his powers, standing firm like a mountain on a hard foundation. 2

Enemy among ²enemies and pervader of the Udder he of delightful resting place had his joy heightened by the wise. With my heart actively, (searching him) I invoke that Indra the bounteous donor, for he it is who brings plenty of sustenance. 3

At the time of slaying Vritra, Indra's powerful, irresistible and ⁴upright-shaped allies stood by him whom—those who take their seat in the (sacrificial) house, his own energetic servants, fill in the heaven (with Soma) like the ocean. 4

When the Vajra-bearing Indra, growing more vigorous with the Soma draught, demolished like Trita the ramparts of Vala, the allies of that god who was fighting under the joyful influence (of Soma) rushed forth against the obstructor of the rains as rivers flow rapidly down a slope. 5 (12)

When thou, O Indra, didst strike thy thunderbolt down on the cluns of the irrepressible Vritra, thy lustre whirled round thee, thy might shone forth and the obstructor of the waters slept at the bottom of the world of Rajas 6

The hymns that magnify thee approach thee, Indra, as streams run towards a lake Twastri augmented thy helpful energy and forged thy Vajra powerful enough to vanquish (the foes). 7

Indra, store of prowess, thou didst slay Vritre with thy steeds in order to release the waters for the good of humanity. Thou didst bear the iron Vajra on thy arms and didst set the Sun in the heaven that might be visible to all. 8

When through fear, they offered thee a hymn, long, self delightful. powerful and reaching up to the skies, and when the Maruts waging a war for the good of humanity and banding themselves with heroes in the heaven did cheer up Indra, becoming his allies. 9

And, when, Indra whilst thou wast under the gladdening influence of Soma, thy Vajra chopped off with its force the head of Vritra who had become a source of trouble to heaven and earth, even the mighty heaven itself quaked with fear at the thunder of Ahi.

10 (13)

If only the earth were extended tenfold and men had their life prolonged for perpetuity, then alone, O bounteous One, thy renowned prowess would be commensurate with heaven in vigour and exploit.

11

O thou of dashful mind, thou art able to protect thyself with thy own strength, dost make the earth the measure of thy prowess living beyond this atmosphere and sky surrounding the waters and light thou dost enter the heaven.

12

Thou hast become the measuring rod of the earth; thou hast been the master of the wide (heaven) with all its lofty heroes. Thou hast filled the whole atmosphere with thy might. Verily none there is who is like thee.

13

Thou hast singly made everything besides thyself submissive to thee, thou whose magnitude the Heaven and Earth have not equalled, whose measure the rivers of the atmosphere have not found and (whom none have comprehended) whilst thou wast fighting with the obstructor of the rains under the gladdening influence (of the Soma).

14

When, with thy sharp death-dealing weapon, thou didst,
O Indra, smash the face of Vritra, the Maruts in that battle offered
thee worship and verily all the gods cheered thee up. 15 (14)

Sukta 53,

Rishi—Sanyaj Angiras, Deity, Indra.

We offer a hymn to the great Indra. Praises we sing to him
in the house of Vivasvat. Verily he bestows excellent wealth (on us)
as on persons in sleep. Of donors of riches (like him) an insincere
praise is never uttered. 1

Thou, Indra, art the grantor of steeds, grantor of kine, grantor
of corn and the lord and master of wealth. thou art from of old the
guide of mortals, and friend to friends; thou hast never been the breaker
of hopes. To thee therefore we sing this (song). 2

Mighty Indra, author of numerous achievements, most replen-
dent, whatever wealth shines around is thine own. Invincible One, take
it and grant us. Do not break the hope of thy adorer who is
attached to thee. 3

Be thou the dispeller of our poverty with kine and gifts of steeds, being well pleased in thy heart with these bright flames and these glistening drops. Procuring the annihilation of Dasyu at the hands of Indra through the glistening draughts (of Soma), we liberated from our enemies, shall be amply supplied with sustenance. 4

With wealth and sustenance we shall be filled, aye, with prowess bright and extremely delightful. We shall be blessed with that favour of thine whereby the power of our heroes will obtain a scope, wherein the gift of kine, is prominent and which also bestows horses. 5 (15)

Foremost of the good, verily those delightful (draughts), those invigorating (oblations), and those Somas cheered thee up on the occasion of slaying Vritra, in as much as for the sake of him who spread for thee the Kusha grass and did (thy glorification), thou didst mow down, resistless, ten thousand Vritras. 6

When Indra with Nami thy friend, thou didst slay in the far off regions the wily demon named Namuchi, thou, Dashful One, hadst to wage battle after battle and didst demolish with thy power town after town. 7

With the most bright wheel of Atithigya, thou didst slay Karanja and Parnaya. Thou, of unmatched bounty, didst demolish the hundred cities of Vringada which had been invested by Rijishiwa. 8

Thou who art renowned didst slay with thy irresistible car wheel these twenty monarchs and their sixty thousand and ninety-nine men when they (the monarchs) had marched against the friendless Sushravas. 9

Thou didst Indra, protect Sushravas with thy succours and save Toorayan with thy relief. Thou didst humble Kutsa, Atithigva and Ayu before this great and youthful King. 10

May we, thy friends, protected by the gods, here-after abide in supreme happiness. May we enjoying a long and unbroken life glorify thee being blessed with good heroes through thy favour 11 (16)

Sukta 54.

Rishi-Servya Angiras Deity Indra

Do not, O bounteous One, (give us over) in these battles at this critical juncture. Verily the full measure of thy power is not possible to comprehend. With loud voice thou didst cause the rivers and woods to roar. How will not men draw near each other through thy fear. ? 1

Offer worship to the powerful, mighty and valiant One. Glorifying Indra (ever) ready to listen, sing prayers to him who the mighty and the powerful one bedeck both Earth and Heaven with his virility and dashful strength. 2

Sing a forcible song to the resplendent and mighty, One the mind of whom, the dashful One, is full of vigour and consciousness of his own strength. He is one of vast renown, vanquishing, mighty, drawn by tawny steeds in the front (of his chariot), powerful and (indeed) a veritable car. 3

When, filled with vigour by the gladdening draught, thou didst fight with the wily hosts with thy sharp bolt (tightly) clenched thou didst shake the summit of the wide heaven and, with a vigorous show of force, rend (the body of) Shambara. 4

In as much as causing the forests to weep thou didst hew (to pieces) the armies of Shushna on the wind's head and in as much as even to-day thou hast done (deeds like these), with thy energetic mind bent upon such exploits, who forsooth is above thee ? 5 (17)

Thou didst protect Narya, Turvasha and Yadu and, mighty One, thou didst protect Turveti, son of Vnyya. When battle was imminent thou didst protect Ratha and Etasha and didst demolish the nine and ninety cities. 6

Verily he, pre-eminent amongst the good who offering oblations to Indra, obeys his commandments, becomes a king. And an ample shower is poured from the sky above for him who along with gratifying oblations sings praises to him. 7.

Thy valour is matchless, matchless is thy wisdom. May these Soma-drinkers by their deeds prosper, they, who, O Indra glorify the large might and huge power of thee the donor. • 8

For thee alone are there numerous spoons of Soma, pressed through stones, kept in vessels and expressed solely for thee Indra to drink. Taste these, satiate thy hankering for them and incline thy mind towards granting (us) wealth. 9

There lay darkness, obstructing the flow of waters and the mountain stood within the bellies of Vaitra. Thereupon Indra broke open the rivers blocked by the obstructer (to flow) down the slopes each stream flowing the other. 10

For us bring O Indra glory augmenting our happiness as also large might and a prowess giving supremacy over men. Bounteous One, protect us and protect our learned men and set us down for wealth and fortune bringing good progeny. 11 (18)

Sukta 55.

Rishi-Saṁya Anjiras; Deity Indra.

His eminence transcends even that of the heaven; even the earth is no match for Indra in greatness. Terrible, powerful and showing his exploits for the good of the humanity, he whets for sharpness his Vajra, as bull (rubs his horns). 1

He, abiding in the sea, receives like the ocean, with his eminent powers, (all) the rivers that seek refuge with him. Like a bull he exhibits his strength to have a draught of Soma. The hero has been praised from of old owing to his (surpassing) valour. 2

In order to devour as it were that mountain thou dost become the master of great manliness and prowess. The dreadful Indra, foremost in all deeds (of might), transcends all the divinities in valour. 3

He alone is glorified in the wood with salutations, he who trumpets his beneficent power amongst men. When the worshipper takes recourse to prayers for his well being, the mighty Indra is pleased and is very agreeable. 4

This warrior alone wages big battles with his power and might for the good of huminity. Hence also it is that men put their faith in this resplendent Indra who plies his deadly Vajra. 5 (19)

Desirous of glory, waxing forth like the earth, destroying with his might the well-built dwellings (of the enemies), and making the Lights free from harm, for the good of the worshipper, verily, he of great prowess, released the waters that they might flow. 6

Drinker of Soma let thy mind be disposed towards lounteousness
 Hearer of humble hymns, direct thy steeds hitherward Thy
 charioteers, Indra, are most clever in governing (the steeds) in
 consequence of which, they, however swift, do not lead thee to harm. 7

Thou dost hold an imperishable wealth in thy hands, and thou,
 the renowned One, hast in thy self, strength invulnerable In thy
 bodies there abide manifold powers that look like wells by which
 men of energy stand. 8 (20)

Sukta 56.

Rishi-Saurya Angiras; Deity-Indra.

Eager like a horse for the mare, he has gone forth to the
 plentiful Soma juice put by him (i e. the worshipper) in the vessels.
 Turning his huge car of bay steeds, he drinks the invigorating draught
 so necessary for great deeds. 1

The hymn reciters with their offerings ready, crowd round him
 as men, desirous of earning wealth crowd round the sea for starting
 on a journey. As the lovely dames have ascended the hill, do thou
 too, with thy might, set the lord of prowess—the energy incarnate
 of sacrifices—up on high. 2

He is the destroyer (of foes) He is great. His guiltless might
 shines with his vigour, in every battle like the summit of
 mountain, the might, wherewith he, the invincible One, armed with
 his iron weapon, chained and & threw into prison, under the gladdening
 spell (of the Soma) the wily Shushna. 3

When Might, the Goddess, nursed by thee, clings to Indra for
 protection as the Sun hugs the Dawn, he, who dispels the gloom with
 his dashful energy, scatters up the dust with gleeful shouts. 4

When thou didst set by thy might the firm and well established atmosphere across the bounds of the heaven and when in the exhilaration of the Soma, thou didst joyfully slay Vritra in battle, thou didst release the vast store of the waters. 5

Indra, thou who art great, dost set, by thy strength, the babe of the heaven in the regions of the earth. In the glee of the Soma draught thou didst release the waters and didst break the stony ramparts of Vritra. 6 (21)

Sukta 57.

Rishi—Savaya Angiras; Deity—Indra.

I offer praise to Him who is most bounteous, great, most affluent, of true prowess and might (incarnate) Him, whose all-pervading and ceaseless course of bounty is, like the course of waters on a slope, ever free (to flow). 1

The whole universe proceeded to thy adoration and the oblation of the worshipper began to flow like water down a slope when the lovely but death-dealing golden Vajra of thee, Indra, fell on (on Vritra) as if on a hill. 2

O thou, bright as Ushas, conduct hither with salutation the formidable but praise-worthy (Indra) to this sacrifice, Indra, whose splendor, name, vigour, and refulgence thou hast sent forth like his bay steeds for earning renown. 3

Indra, praised by many, and possessing manifold riches, thine are we who walk on earth with thee as our support, Lover of praise, none but thee receives our praise. Accept therefore our prayers as the earth receives (all creatures). 4

Great, Indra, is thy might. we are thine. Buonteons One, fulfil the wishes of this thy adorer. The wide Heaven measured its strength before thine and this Earth too bowed before thy power. 5

Vajra-bearer thou didst, with thy Vajra, rend in pieces that great and huge mountain. Thou didst free the waters that they might flow. Verily thou alone dost hold all power. 6 (22)

ANUVAKA 11.

Sukta 58.

Rishi-Nodha Gotam; Deity-Agni.

In as much as the oblation-bearer has become the messenger of Vivasvat, he the Immortal One, born from power, never feels tired. By excellent paths he measures out the atmosphere and waits upon (the gods) in sacrifices with oblations. 1

Quickly and eagerly seizing his food, he who is never old, stays in dry wood. His back, sprinkled (with ghee), shines like a horse. Lo ! he has roared causing as if the top of heaven to resound. 2

Active, put foremost by the Rudras and Vasus, winner of wealth, the immortal oblation-bearer has taken his seat - Glorified amongst living mortals the god incessantly brings covetable wealth like a chariot. 3

Impelled by the wind with a lusty roar he plunges without effort into the woods with his scythe the numerous tongues. When with a quick moment thou dost exhibit thy strength amongst the trees, Agni, of incandescent lustre and unaging, thy path becomes black. 4

Of flaming jaws when he is impelled amongst the woods by the wind he moves freely like a mighty bull in his herd. Both moveable and immovable things get a terror of this flying Bird as he traverses the imperishable atmosphere with his prowess. 5 (23)

The Bhrigus established thee, Agni, amongst men, thee, who art lovely like wealth, who art easy to be invoked by men, who art our oblation-bearer, our eminent guest and source of happiness like a friend to the celestial hosts. 6

I worship Agni with oblations and acquire excellent riches, Agni, who is the donor of every kind of wealth and whom the seven worshippers who present the oblations, seek in sacrifices, he being the holy oblation-bearer. 7

Son of strength, Joy to friends, grant this day imperishable wealth to thy adorers. Agni, born of prowess, protect thy adorer from calamity with cities of iron. 8

Brilliant One, be an armour to thy adorer. Be, O bounteous One, a source of wealth to the oblation-bearer. Agni, thou dost protect him from peril who sings thy praise. May he who is rich in glorifications, hie hither early in the morning. 9 (24)

Sukta 59.

Rishi—Nodha Gotam; Deity,—Agni Vaisvanar.

Verily, all other Agnis are thy branches, O Agni. In thee all Immortals feel delighted. Friend of the Universe, thou art the nava of all the worlds; thou hast held fast all men like a post, 1

Agni is the head of the heaven and navel of the Earth, he has likewise become the master of both Earth and Heaven. Friend of the Universe, thee, so eminent a divinity the gods did create as the, real, beacon-light for the Arya-race. 2

In this Agni, the friend of the universe, all treasures are permanently stored as sun-beams in the Sun. Of all those treasures, that lie (hidden) either in mountains, medical herbs or the human world, thou (alone, art the sovereign 3

The Heaven and Earth grew wide for this bounteous one alone as it were. Like a man of prudence, does this worshipper offer manifold long hymns to him who is luminous, who possesses true power who is the friend of the universe, and who is the best of heroes. 4

All knowing friend of the universe, thy greatness has transcended (the limits of) even the wide heaven. Thou art the sovereign of the (whole) human race. By fighting (with the demons) thou didst create safety for the gods. 5

Verily I have celebrated the greatness of the powerful One whom men resort as he slew Vritra. Agni, the friend of the universe, having killed the Dasyu, shattered the hindrances (of the waters) and cut Shanbara to pieces. 6

Friend of the universe, and abiding everywhere through his power, the resplendent and venerable one receives worship among the Bharadwajas. Agni, the utterer of sweet and truthful words is glorified with hundreds of prayers in the house of Shantavaneya and Puruneeth. 7 (25)

Sukta 60.

Rishi—Nodha Gotam; Deity—Agni

Matrishwan brought Han for Bhṛigu, Hūm, who is the bearer of oblations, who is renown incarnate, who is the banner of sacrifices, who is well worthy of preservation, who is a quick messenger who is twice-born, who like prosperity is fit to be glorified in, and who is wealth itself. 1

Those (immortals) that accept oblations with an eager heart as well as those who are mortal, both, obey his commandment. Even before the sunrise has he taken his seat (here); he, who is the bearer of oblations, worthy of a hearty reception, lord of men and performer of mighty deeds. 2

May this new hymn sung by us with earnestness reach him, who exhibits himself in the hearts (of the worshipper) and utters sweet words, Him, whom living men, worshipping him, have been blazing with oblations in times of calamity. 3

Desirous of oblation, purifying (the universe), this most eminent oblation-bearer is placed, wealth incarnate, amongst mortal men. Dweller in the house, and lord of the home, Agni has ever been the master of all riches. 4

Fanning thee, the strength-giver, as a horse is rubbed (on the back), we, the Gotamas, glorify thee, Agni, with hymns, for thou art the lord of wealth. May he, possessing a treasure of praises, hie hither early in the morning: 5 (26)

Sukta 61.

Rishi-Nodha, Gotama; Deity-Indra.

Verily to him, powerful, quick and great, I offer a prayer as well as an oblation. Hymns, best of those ever offered and a presentable (song) I sing to Indra, most worthy of glorification and of resistless movement. 1

Verily to him I present an oblation as it were. To this destroyer of (the evil spirit) I offer an elegant song. To Indra, our lord from of old, they trimmed their songs with their heart, mind and intellect. 2

To him alone I offer with my mouth a hymn, bestowing light and of standard merit that I may be able to celebrate the greatness of the bounteous and talented One with well-conceived praises of my mind. 3

Like an artisan who sends a chariot to him who wishes for it I send forth a hymn to Him alone. In the same way (I offer) elegant praises and (a song) welcome everywhere to this talented Indra who accepts our lands. 4

Verily for him do I with a desire for renown, embellish a song with my tongue as a steed is decorated (by the owner) so that I should be able to offer my humble prostrations to him who is a hero, who is the seat of all gifts, whose glory is (every where) celebrated and who demolished the strongholds (of the demons). 5 (27)

Verily for him it was that Twastri forged the bright and active Vajra for use in battle, the Vajra with which the mighty Lord striking with that deadly (weapon) got at the vital parts of Vritra. 6

Verily at his own mother's sacrificial celebrations he tasted at once an excellent drink and well-(prepared) oblations. The mighty Vishnu as well won for him excellently-cooked (offerings) (tasting which) the archer hurling his Vajra cross-wise hewed the (body of the) Boar. 7

Verily even the dames, the spouses of the gods, wove a hymn in honour of Indra, the slayer of Ali. He it was that could comprise the vast heaven and earth. The Heaven and Earth are unable to comprise his greatness. 8

Verily his greatness has transcended the heaven, earth and atmosphere. In every house is he glorified, this Indra, who shines with his native lustre. The powerful One had waxed with a loud roar for fighting (with the demons). 9

Verily in his own vigour Indra clave with his Vajra (the demon) Vritra who had parched up (the whole universe). For glory he let loose the waters that had been like cows imprisoned, he, whose mind is ever disposed towards bounty. 10 (28)

When he with his Vajra subdued (that demon, Vritra) the rivers due verily to his might alone, began to disport themselves. He made a ford for Turviti, he, who makes, himself the master of all, who grants (gifts) to the worshipper and annihilates his enemies. 11

Verily hurl quick thy Vajra against Vritra, thou, who art powerful and who dost hold sway (over the universe). Urging the floods of water to flow, shatter cross-wise the joints; (of Vritra) like those of a bullock. 12

Verily celebrate the ancient exploits of this (god) who is quick of action. He deserves salutations with praises, for he annihilates foes, doing great carnage and hurling his weapons for battle. 13

Verily as he manifests himself (in this world), through fear of him the very mountains of firm foundations, yea, Heaven and Earth themselves, begin to quake. Praising the succour of this beloved (Indra) Nodha at once, came to have (eminent) prowess. 14

Verily that thing of all these (things) is given to him which he, the sole Lord of extensive (wealth) has chosen to have. Indra helped Etasha, who had pressed good libations, in his rivalry with the Sun for good horsemanship. 15

Indra, owner of lay steeds, for these alone have the Gotamas made these hymns in this nice way. Have thy liking for them in every way. May (Indra) wealthy in prayers lie hither early in the morning. 16 (29)

Adhyaya 5.

ANUVAKA 11.

SOOKTA 62.

Rishi, Gautama Nodha; Deity Indra.

Like Angiras we think out a lusty¹ hymn for the mighty god who is praised extensively. Let us chant in sweet accents a hymn to the hero, highly renowned and deserving praise from the adorer.

Make humble obeisance to this great god, sing a song of praise to this mighty one through whom our ancient sires, the Angirasas, clever in tracing foot-prints,² got back their cows, adoring him.

Sarama obtained drink³ for her son at the wishes of Indra and the Angirasas. Brihaspati broke the mountain and found the cows, and heroes shouted (for joy) with the kine.

In consequence of the praise, hymns and songs sung by the seven men of learning and the quick-paced Navagvas and Dashagvas, thou, the heavenly one, didst cleave, O mighty Indra, the mountain, cloud⁴ and Vala.

Glorified by the Angiras, thou, O lovely one, didst dispel, the darkness⁵ in company of Ushas, Surya and the cows. Indra, thou didst enlarge the boundary of the earth and finally fix the heaven above the atmosphere.

१-शवसानाय, निर्दिष्टे, (इन्द्राय) आङ्गिरसवत् रूपम् आगूय, प्रमन्महे । सुश्रुक्तिभिः, स्तुवते ऋग्मियाय विभ्रुताय नरे अर्कम् अर्चाम ॥

२-पदहाः अर्चतः नः पूर्वे पितरः अगिरसः येन गाः अविदन्, तस्मै महे शवसानाय (इन्द्राय) महि नमः, आङ्गूयम् साम प्रमरध्वम् ॥

३-इन्द्राय अगिरसां चैष्टौ, सरमा तनयाय धार्मि विदन् । बृहस्पतिः अग्निं भिनत् गाः विदन् । नरः, उत्तिथामिः (सह) सदावनात् ॥

४-परण्युभिः नवर्गैः, दशगवैः, सप्त, विष्टैः, सुष्टुभा, स्वरोण, स्तुभा, स्वयैः सः, (त्वं) (हे) शक्र इन्द्र, अग्निं, फलिग, बल, रवेण, द्रव्यः ॥

५-(हे) दाम, इन्द्र, आङ्गिराभिः, गृणान् । उपसा सूत्रेण गोभिः अषः विव ; भूम्याः सानु, व्यप्रथयः; दिवः रजः उपरम् अस्तभावः ॥

Verily that deed of the lovely god is most deserving of honour—that miracle of his is most excellent—that at the horizon he inundated the four upper streams of sweet water. 6

Untired, he, with lauding hymns, divided in twain the ancient pair of common⁶ abode. Like Bhaga, he, the author of excellent miracles, set in the extensive void the two dames, the earth and the heaven. 7

The two dames differing in forms but horn ever again move separately from eternity in their own courses, each by herself round the earth and round the heaven, the Night with her black visages and the Dawn with her bright. 8

The hounteous god of excellent miracles who has performed wondrous deeds by his might has perpetually entertained feelings of friendship. Thou hast placed bright ripe⁸ milk in black and red cows though thy might be of unripe⁷ years. 9

The rivers of common destination, immortal⁹ and undisturbed, ever keep up the commandments with all their vigour. The sisters wait¹⁰ upon him acting without restraint as so many wedded wives, many thousands in number. 10 (2)

६-इत्यस्य अस्य (इंद्रस्य) तत् उ कर्म प्रयुक्तम्, ईशः चास्तम् यत् उपदरे, उपर मधर्मः चतस्रः नद्यः अपिन्वन् ॥

७-स्तवमनेभिः अर्चैः भगवतः (इंद्रः) सनजा सनीजे^६ द्विता विवरे । परमे व्योमन्, भगः न, सुदंसाः मेन रोदसी गगारयन् ॥

८-सनान् विरपे पुनहुवा सुदती रवेभिः एवैः भूमा दिवं परि, अष्ठा, कृणोभिः, उपा, ररादिः, वपुभिः अन्यान्या आचरतः ॥

९-सुदंसाः, मृतु, रावसा स्वस्वमानः सनेमि सहस्रं दाधार । भामाभुचिर्, कृणामु रोदिनीषु अंतः पत्रं ररा रविं ॥

१०-सनान् मनीष्यः, अगताः, भगवतः, कृणोभिः सहेभिः प्रता रक्षन्ते । स्वसारः अन्वधानं, जनयं पतीः न, दुदस्वति ॥

Thou art fit to be adored with prostrations and hymns. Our thoughts have, O lovely one, run to thee, desiring gain and desiring wealth. O Mighty one, our prayers embrace thee as loving¹¹ wives embrace their loving husband. 11

In thy hands riches have dwelt from eternity. They neither fail, nor, O lovely one, are they diminished. Indra, thou art wise and full of splendour and intellect. O mighty one, lead us on to good ways with thy powers. 12

Indra, Gotama is following¹² the ancients and has composed this new hymn in honour of thee for whom tawny steeds are yoked. Mighty one, Nodhas has sung for thee, our good guide. May he rich in hymns quickly come to us in the morning. 13 (3)

SOOKTA 63.

Rishi, Gautama Nodha; Deity, Indra.

In as much as, through fear of thee, O Indra, the very mountains, aye and other firm-set hugo things began to tremble like rays, great art thou who, all knowing, set verily the earth and heaven in dread¹ of thee by thy powers. 1

११-नमसा शक्तैः स्वं नम्यः । दत्तम्, सनायुवः वसुधवः मृतयः ददुः । शवसावन्, उशन्तं पतिं "उशतोः पत्नीः न मनीषाः त्वा स्मृयन्ति ॥

१२-सनायुः एव रायः एव गभस्तौ । दत्तम्, न क्षीयन्ते न उपदस्यन्ति । इन्द्र, शुमान् कर्तुमान् धीरः अस्मि । शक्वीवः, तव शक्वीभिः नः शिरः ॥

१३-इन्द्र, गोतम-सनायते" । हरियोजनाय नम्यं ब्रह्म अतस्तत् । शवसानं नः सुनीधय नोधाः । धियावधुः प्रातः मधु जगम्यात् ॥

१-यत् इ दृक्कासः पिरयश्चि विश्वा (दृक्का) अन्वा ते भिवा विरणा न ऐजन्, इन्द्र, स्वं महान्-यः इ ज्ञानः यावा पृथिवी शुभोः शमे धाः ॥

When, Indra, thou didst yoke thy variously trained steeds, the adorer set on thy arms thy Vajra, wherewith thou, invoked of many, thy will controlled² by none, dost smite thy foes and their richly-filled cities. 2

Indra thou art truthful, thou art the destroyer of these thou art the master of the Ribhus, thou art man's friend and thou art a great vanquisher. Standing by the side of the youthful and illustrious Kutsa, thou didst smite Shushna in strife,³ war⁴ and hattle.⁵ 3

Verily thou didst forward that act when, as friend, (Vajra-bearer, O performer of heroic acts, thou didst smite down Vritra, and, when, O warrior, O possessor of hero's heart, thou didst with an easy⁶ victory, hew to pieces the Vritras while fleeing.⁷ 4

Even amidst the displeasure of the most powerful among mortals thou didst verily preserve it from hindrance. All space thou hast left open for our horse. O Vajra-bearer, crush thou our enemies as with a club. 5 (4)

Verily in a battle waged for winning the heaven and the sea,⁸ the heroes invoke thee. O receiver of oblations,⁹ in a fight or in trials of strength, thy protection was easy to obtain.¹⁰ 6

२-यन् इन्द्र विव्रता इरा भावेः, जरिता बाहोः वज्रं आधात्, येन, अविहृतकतो^१ पुष्टत (इन्द्र), अभिप्रायः पूर्वाः पुः इत्यादि ॥

३-इन्द्र त्व सत्यः, एतान् वृष्टुः, त्वं ऋभुषाः, त्वं नर्यः, त्वं वाट् । त्वं शुभते युने कृत्वाय सखा इजं पृष्टे, आर्णां शुष्णं अहन् ॥

४-यन् इन्द्र वृषमणः शर (इन्द्र) वृषापादं (त्वं) दत्तुन् पराजितं^२ योनीं व्यहृतः, यन् (च) वृषकर्मन् वाज्रन् इन्द्र सखा इजं उथाः त्वं हि त्वन् इन्द्र चोदीः ॥

५-इन्द्रस्य चिन्मतांनो अशुरो इन्द्र त्वं इत्यन् अरिपण्डन् । आत्मन् अर्षते अष्टा व्यवः । वाज्रन् धनेव अभिप्रायः श्रियिहि ॥

६-अर्णवतो^३ स्वर्गोद्धे आशा त्वां इत्यन्, इन्द्र, नर इवन्ते । स्वधावः^४ समये वाज्रेषु तव इयं कतिः अतसाप्या^५ भूत् ।

Therefore it is that thou, fighting, didst demolish for Purakutsa the seven cities. When thou didst, without effort, mow (the enemies) like grass, sovereign, thou didst give thy protection¹¹ to Puru against harm. 7

All-pervading¹² divine Indra, that wondrous favour thou didst freely grant to us like water whereby, O hero, thou wast able to confer on us thy energy¹³ to overflow (like water) at every place. 8

Indra, thy laudation has been made by the Gotamas and prayers have been offered by them with salutations in honour of thy steeds. Bring us power of an elegant foal. May he rich in prayers hie to us in the morn. 9 (5)

S O O K T A 64.

Rishi, Gautama Nodha; Deity, Marut.

In honour of the Maruts, offer, O Nodhas, a lovely hymn to this powerful host, active and most desirous of honour. In sacrifices I put forth like water effective prayers, wise at heart, and deft¹ of hand. 1

७-वाजिन् इन्द्र, स्यत् इ त्वं पुरकुत्साय युयन् सप्त पुरः ददः । यत् सुदासे बहिः न दृष्टा बर्हः, राजन्, सुरवे वरिवः" कः ॥

८-"परिग्मन् इन्द्र, त्वं नः, आपो न, त्वां चित्रां इत्वं पीपयः यया, शर, विश्वेध शरव्यै अस्मभ्यं प्रति ऊर्जे "रमन् यसि ॥

९-इन्द्र, गोतमभिः ते ब्रह्माणि अकारि हरिभ्यां नमसा ब्रह्माणि उक्ता । सुवेसासं वाजं नः आ भर । धियावसुः प्रातः मधु जगम्यात् ॥

१ नोधः, मरुतः इत्वं सुदासाय वेपसे शर्पय सुशक्तिं प्र भर । मनसा धीरः सुदस्यः¹ विदधेयु आशुधः गिरः आपो न समकजे.

From the sky are sprung up these lofty bulls, offsprings of Rudra, scatterers (of foes), free from blemish,² purified, bright as the Suryas, showerers, and of formidable bodies like giants. 2

Like mountains did they swell—these youths, the Rudras, free from old age, the slayers of niggards, and resistless.³ By their vigour even all these firm-set worlds they shake, terrestrial as well as celestial. 3

With wondrous decoration they decorate themselves for splendour; golden ornaments⁴ they have worn for beauty on their breasts. The spears are glittering on their shoulders. The heroes were sprung from the heaven with manners their own. 4

They, the winners of mastery, the dispersers, the destroyers of foes, made with their powers the winds and the lightning. They milk the udders of the heaven and, roaming about, fatten the earth with milk. 5 (6)

The extremely bountiful and energetic⁵ Maruts bring plenty of water and milk full of ghee in sacrifices. They train as it were the powerful horse⁶ for raining and milk the roaring spring that knows no stoppages. 6

२ रदस्य मर्याः जमुराः अरिपतः पादद्वयः सूर्याः इव शुचयः द्रष्टिनः सत्त्वानो न घोरवपुषः (सन्तः) ऋणासः उन्नतः ते दिवो जज्ञिरे.

३ युवानः जगताः शमोष्यनः अग्निपावः रुद्राः पर्वता इव पवधुः । मग्मना दिव्यानि पाथिका हवः । विर विधा भुवनानि प्रचावर्षति.

४ वपुषे चित्रैः शंखभिः स्यन्दते । शुभे पशुषु रुग्मान् अधिवेतिरे । एषां अक्षिषु ऋतयः निमिमृशुः नरः स्वपदा सार्क दिवः जज्ञिरे.

५ ईशानहृतः ध्रुवयः रिवाद्यः वातान् विधुतः तविशंभिः अकृत । धृतयः दिव्यानि दुरन्ति, परिश्रवः पयसा भूमिं पिबन्ति.

६ शंभुवः रुद्रानवः मदतः अपः धृतवत् पयः पिबन्ति । यज्ञिनं शस्त्रं मिहे न विनयन्ति, स्तनवन्तं आक्षिप्तं उतं दुरन्ति.

When ye yoke the most powerful of your red deer, ye, swift-moving, self-strong as mountains, wondrously brilliant, of subtle powers, and mighty,⁷ eat as it were the woods like wild⁸ elephants. 7

Like lions they roar, they whose knowledge is transcendental, who are charming to see like antelopes,⁹ who are omniscient, who scatter the night with their spotted deer and spears, who come down (upon the enemy) with a combined force and, who owing to their power, have the serpent's rage. 8

Shining in hosts befriending¹⁰ humanity, possessing the serpent's ire owing to strength, converse, O heroes, with the earth and the heaven. Is there not a lovely splendour¹¹ on your chariot-seats and has not the lightning stood on your chariots? 9

Omniscient, abiding together with their wealth, closely united with each other, great with their prowess, of illimitable¹² strength, wielding their weapons, and clever in missiles, the heroes have taken the arrow in their hands.¹³ 10 (7)

The Maruts, holy, active, following their own courses, shaking firm things, making themselves irresistible,¹⁴ with spears glittering—they, who grow mighty with milk, strike down the mountains with their golden bolts like light things on the road. 11

७ महिषासः^७ गार्गिनः चित्रभानवः गिरयो न स्वतवसः रघुप्यदः आरुणीषु तविषीः यद् अयुत्थं (तदा) मृगाः^८ हस्तिनः इव नना खादय.

८ प्रचतसः पिशाः^९ इव सुपिशाः, विश्ववेदसः, पूषताभिः ऋष्टिभिः क्षपः जिन्वन्तः, सम् इत् सबाधः, रावसा अहिमन्यवः सिद्धा इव नानदति.

९ गणाश्रयः नृपाचः^{१०} रावसा अहिमन्यवः क्षराः मरुतः सेदसी आवदत । इन्धुरेषु दर्शता अमतिः^{११} न व. रथेषु विशुन् न तस्यौ ?

१० विश्ववेदसः, रविभिः समोक्तसः, सम्मिश्रासः, तविषीभिर्विरश्चिनः, अस्तारः, अनन्तशुष्माः, "इव-खादयः नरः गभस्त्योः" इषु दधिरे.

११ मराः अयाः स्वयतः ध्रुवन्दुतः दुधकृतः^{१२} आञ्जदृष्टः मरुतः प्रयोदधः सन्तः हिरण्ययेभि. पविभिः पर्वतान् शापयः न उन्निगन्ते.

We praise with invocations Rudra's progeny, that rubs (the enemies) down, that purifies (the world), that frequents the forests, and roams extensively about. For wealth, stick to the powerful band of Maruts, who wander through the *rajas*, who are powerful, and whose movements are straight. 12

Verily that mortal has excelled other people in strength whom, Maruts, ye protect with your succour. He secures power through his horses, he brings wealth through his brave men, he gets strength for which others may inquire¹⁵ and he prospers. 13

Maruts, set on thy oblation-offerers a highly commendable prowess, brilliant, unsurpassed in battles, bringing wealth, worthy of praise and encompassing the world. May we bring up progeny and issue of a hundred winters' life. 14

Set on us, Maruts, fortune which is stable, which abounds in heroes, which tires¹⁶ the enemies out, which is to be measured by hundreds and thousands and which is ever increasing. May he who is rich in prayers hie to us early in the morning. 15 (8)

१२ धृषुं पावकं वनिनं विचरणि रदस्य सुतु इवजा दृषीःनति । रजत्तुं, तवयं, ऋषीणिं वृषयं माहं गणे श्रिये सधत.

१३ मरुतः वः कृती, ये आत्त, यः कर्तः शक्त्यः जगद्गुणितभर्यै । अर्षीद्रवतिं मरते, कृमिः घना मरते, आपृच्छयं कृतं आश्रिते पुन्यति.

१४ मरुतः घनरुतं, उवयं, विश्वचरणि, चरुत्यं, वृत्तु दुष्टं, दुमानं शुभं कषकसु घनन । शतं दिवा लोकं तनयं पुन्येन.

१५ मरुतः, शिवां, वीरवत्तं, ऋतिवत्तं, सरदिनं, कतिनं, शङ्करांशं गवि अरमासु सु वृषत । शिवावतुः प्रातः मधु जगम्यान्,

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SOOKTA 65.

Rishi, Parashara, the son of Shakti; Diety, Agni.

The wise, with one mind, followed thee up as a thief hiding¹ himself in a cavo with cattle, thee, accepting and forwarding our salutations. All the holy ones then sat beside thee. 1

The gods obeyed the ordinances laid down by Law. Like the heaven, the earth also became its sphere. Verily the waters nourish him with praise, mightily growing² and born in splendour in the womb, the seat of Law. 2

Like delightful prosperity he is, aye, like the wide earth, like an enjoyable hill, like the beneficent waters,³ like a steed urged to swiftness in a race and like an irresistible⁴ stream. Who forsooth may impede him? 3

A kinsman of the streams as a brother to sisters, he eats up woods as a king slays his foes.⁵ When he sets out towards forests, impelled by the wind, verily this Agni clips the hair of the earth. 4

Sitting in the waters he breathes therein like a swan. Most sapient through his talents, he has become the awakener of men in the morning. Born of Truth, he is active like Soma. Like a fat⁶ animal looks he, all-pervading, and of long-spreading spendour. 5 (9)

१ नमो युजानं नमो बहन्तं त्वा सजोषाः धीराः पश्चा गुह्यं चत तं तासुं न पदेः अनुगमन् विधे यजत्राः त्वा उप सीदन्.

२ देवाः ऋतस्य व्रता अनु गुः यैर्न भूमं परिधिः सुवत्, ऋतस्य योनौ पथे सुजातं सुशिथिं ई आपः पन्वा वधेन्ति.

३ रण्वा पुष्टिः न, वृथी क्षितिः न, भुज्म गिरिः न, शशु क्षोदः न, अज्मन् सर्गप्रतक्तः भत्यः न, क्षोदः सिन्धुः न; ई कः वराते ?

४ भ्रातेव स्वसां सिन्धूनां जामि राजा इभ्यान् वनानि अति. यत् वातज्जुतं घना वि अस्थान् अमिः पृथिव्याः रोम दाति ह.

५ अस्तु सीदन् हंसः न अक्षिति. नेतिष्ठः कृत्वा विशां उपर्शुन्, ऋतप्रजातः सोमः न वेधाः. विशुः दुरेणः सिन्धा पशुः न.

S O O K T A 66.

Rishi, Parashara, the son of Shakti; Diety, Agni.

Himself like the wondrous wealth, like the all-discerning sun, like the vivifying life, like one's own son and like a swift horse,¹ he, who is bright and mighty, seizes the woods as a cow holds her milk. 1

The vanquisher of the world, he has brought security to all, he who is like a magnificent dwelling or ripe corn. He bestows life (on all), praised among men like a favourite steed or a sage engrossed in prayers.² 2

Of far-reaching splendour he is able (to gratify) the world like ever-lasting energy or wife at home. Furious in battles, when he shines with his wondrous³ lustre, he appears like a chariot of gold or a person endowed with eminent brightness among men. 3

Like an army sent forth, or like the shining arrow of the archer hurled with fury,⁴ he strikes terror. Yama he is when born or to be born,⁵ to maidens a lover, to the wedded wives the lord. 4

With our possessions, moveable and immoveable, we repair to your beloved Agni as kine repair⁶ to their abodes. Down has he urged the waters like a mighty stream. At the sight of the Surya⁷ the cows began to low. 5 (10)

१ चित्रा रविः न, सत्त्वं सूरः न, प्राणः आयुः न, नित्यः सन्तुः न, भूमिः तक्षः न शुचिः विमलः भयुः पयो न वना सिपक्षित.

२ रण्यः ओदः न, पक्षः यवः न, जनानां जेता शर्म दाधार. सुम्या^१ ऋषिः न, प्रीतः वाजी न, विशु प्रसास्तः वयः दधाति.

३ नित्यः ऋतुः न योनीं जायेर दुरोदयोचिः^२ विश्वस्मै अरं. समस्तु त्वेयः यन् चित्रः अप्राद विशु श्वतः न दम्मी रथः न.

४ यथा सेनेव, त्वेयप्रतीक्ष^३ अयुः दिदुन् न अयं दधाति. कनीनां जारः, जनीनां पतिः, यनि^४ त्वं यमः, जातः यमः ह.

५ गावः अस्तं नमन्ते^५ न, वय यथाया वयत्या. वः (यिषं) तं (नशामः). सिन्धुः न क्षोदः नीचीः प्र एगोन. स्वः^६ दशीके गावः नवन्त.

SOOKTA 67.

Rishi, Parashara, the son of Shakti; Diety, Agni.

Triumphant amongst woods, friend amongst mortals, he seeks like a king a servant who would not feel old.¹ He, who is good like well-being and beneficent like might, may he, of preeminent intellect, be the bearer and offerer of our oblations. 1

Keeping all riches in his hands he held the gods in terror² as he sat in a cave. Men of high intellect are able to know him here when they have sung his prayers composed with an (undivided) heart. 2

He has supported the wide earth like the Unborn, he has propped the heaven with truth-inspired hymns. Preserve, Agni, the places beloved of our cattle, for, thou, the life-breath of the universe, hast gone from cave to cave. 3

To him who yearns to know Agni as he lives in his cave, to him who sits about the stream of Truth, and, to those who obey his laws of truth and make him free—to them all he has promised riches. 4

He grows through his powers among the creepers and becomes an offspring, and is also sprung from his mothers, he, the wise³ one, the life-breath of all, abides in his watery residence. The wise have as though measured it and made it a house for him. 5 (11)

१ वनेषु जायते, मर्तेषु मित्रं, एतेषु अत्रुर्वै श्रुतिं कृणीते. क्षेमः न साधुः कर्तुः न भद्रः स्वाधीः होता इत्येवमुक्तं.

२ विश्वानि वृष्णा हस्ते दधानः गुहा निषीदन् देवान् अमे^१ धातु, यत् इहा तद्वत्, मन्त्रान् अदांसन् (तदा) धियंधाः नरः ईं अत्र विदन्ति.

३ अजः न पृथिवीं क्षमां दाधाय, सत्यैः मन्त्रेभिः आ तत्सम्भ. पशुः प्रिया पदानि निपादि. अमे विश्वायुः त्वं गुहां गुरुं गाः.

४ गुहा व तं ईं य. चिन्त, यः कृतस्य धारां आ मत्ताद, ये कृता सपन्तः विवृतन्ति अस्मै वसूनि प्रववान् इत्, आत्.

५ महिला यः वीरसु विरोधत, उत प्रजाः, उत प्रसु अन्तः, चित्तिः^१ विश्वायुः अपां दमे. धीराः संमाय सचेव चक्रुः.

SOOKTA 68.

Rishi, Parashara, the son of Shakti, Diety, Agni.

He, the swift one, has ascended the heaven, cooking¹ every thing ready. All objects, immoveable² and moveable³, (why), even the nights, he has clearly displayed. Alone encompassing all these, he has by virtue of his greatness, become the god of gods. 1

As thou, O god, quickened with life, didst take thy birth from dry wood, they were all delighted at thy powers. When they, in their courses, carried out thy truthful ordinances they came to have, all, the appellation, 'god.' 2

He is the fosterer of law, he is the framer of law. He is the life-breath of all. (Through him) do all men perform their acts. To him who would make offerings to thee as well as to him who would wait upon thee, make thou a gift of wealth, thou who art sapient. 3

Sitting as the oblation-bearer among the progeny of Manu, he alone is the lord of (all) these riches. They yearned with a mutual wish to have the generating power in their bodies, and, undismayed,⁴ they were able to procreate with their own strength. 4

Those, who, quick to obey, have listened to his injunctions, have obtained his might as a son steps into the authority of his father. Rich in nourishments,⁵ and happy in homes,⁶ he has thrown open the gates—his treasures—and decked the highest heaven with stars. 5 (12)

१ भुरग्युः श्रीगन् दिवः उप रथान्, रथानुः चरथं अक्षतं वि ऊर्णो, विशेष्ठां एषां एकः परि यत् महिम्ना देवानां देवः भुवन्,

२ देव, यत् जीवः शुष्कान् जनिष्ठाः ते विशे क्तु उपन्त इत् भान्, एवंः अमृतं कृतं सपन्तः विशे दवत्वं नाम भजन्त.

३ कृतस्य प्रपाः कृतस्य धीतिः. विश्वायुः. विशे-अपांसि चक्रुः. दुभ्यं यः दाशान्, वः वा ते दाशान् तस्मै चिद्विद्वान् रयि दयस्व.

४ मनोः अपन्ये नियतः होता सः चित् भासां रयीणां पतिः जु. मिथः तनुपु रेतः इच्छन्त. अमृताः रवेः दक्षेः सज्जान्त.

५ दुशसः ये अस्य दाशं धीयन्, क्तु, पितुः पुत्रा न, उपन्त. पुरक्षुः^१ द्यूताः^२ दुरः-रायः-वि और्णोत् स्तृमिः नाक् पिपेत्.

SOOKTA 69.

Rishi, Parashara, the son of Shakti; Deity, Agni.

Bright and refulgent¹ like the lover of Ushas he has pervaded the Pair like the light of heaven. As soon as born thou didst encompass (all) with thy might, and, son of the gods as thou wast, thou didst also become their father. 1

Possessing high faculties and supereminent knowledge Agni has no pride. The sweetness² of drinks² he is, even as the udder of cows. Although hard⁴ to bide he is to all men pleasing as pleasure. Sitting in the midst of the house⁵ he looks most charming. 2

In the house he is as agreeable as a son born. As a favourite horse he bears men through. When I invoke all the beings that dwell in the company of mortal men, Agni lays hold of the entire divinity. 3

As thou hast ever been full of attentive⁶ care towards this humanity, none, verily, will dare to violate these commandments of thine. It was thy exploit that with the help of the equals thou didst smite, and, in company of heroes, thou didst rout the blasphemers.⁷ 4

Resplendent and bright like the lover of Ushas, may he, of well-known splendour, condescend to know me. They, bearing of themselves, opened the doors and clamoured for joy at the sight of the sun. 5 (13)

१ उषः जारः न शुक्रं शुश्रूषन् दिवः ज्योतिः न समीची यथा प्रजात क वा परिभूय पुत्रः सन् देवानां पिता भुवः

२ वेधाः विजानन् अग्निः भरमः। गोनां ऊषः न पितॄनां स्वाद्यः। आहूयः सन् जने शोचः न। दुरोणे मध्ये निधत्तः रणः।

३ पुत्रः जातः न दुरोणे रण्यः शीतं बाजी न धिक्ताः वितारीत्। यत् नृभिः सनीळः। विधाः भोक्ते अग्निं विश्वानि देवता अस्याः।

४ यत् एभ्यः नृभ्यः श्रुतिं नक्त्य एता ते मता नृभिः मिनन्ति। तत् तु ते दत्तं। यत् समानैः (रपांसि) अहन्, यत् नृभिः युक्तः रपांसि विवः।

५ उष जारः न दिशवा रक्षः राह तहयः। सस्मै चिन्तत, रमना वह तः दुरः। विष्ण्वन् स्वर्गशोके विधे नवन्तः।

S'OOKTA. 70:-

Rishi, Parashara, the son of Shakti; Deity, Agni.

Plenty shall we seek with an earnest prayer, for, the mightily refulgent Agni prevades all; Agni, who is cognisant of the heavenly ordinances and has knowledge of the birth of the race of mortals. 1

To him, who is the seed of waters, the seed of woods; the seed of moveable things, the seed of the immoveable creation—whether in the inside of the rock itself or of the house—the immortal is heartily obedient as well as all men among the mortals. 2

Agni, the lord of might, is verily (the bestower) of riches to him who serves him well with hymns. Sapient one, guard thou, who hast knowledge of men and of the birth of the gods, these earthly regions. 3

Adored indeed is that heaven-seated oblation-bearer while performing all deeds of truth, he, whom manifold nights of great variety, as well as the moveable and immoveable objects reared up as he was invested with justice. 4

Thou dost bring words of admiration for our cows and woods. All our men offer oblations of the heaven to thee. In manifold places have men praised thee and earned thy wealth as that of the aged father. 5

Fierce in battles, he is formidable like an avenger, valiant like an archer and grabbing like a selfish person. 6 (14)

१ मनीषा अयं पूर्वाः वनेषु. देव्यानि यता आ चिकित्वान् मातृपत्य जनस्य जन्म आ (चिकित्वान्) सुसोकः अग्निं विश्वानि अस्याः

२ यः अपां गर्भः, वनानां गर्भः, रथातां च गर्भः, चरपां गर्भः अस्मै अग्ने अग्ने चित् दुरोणे अंतः विशां विश्वः न अमृतः स्वाधीः.

३ यः सुवर्तः अस्मै अग्ने दास्यन् स हि क्षत्रियान् अग्निः रथीणां. चिकित्वाः देवानां जन्म मर्तान् च विद्वान् एता भूमि नि पादि.

४ यं विरूपाः पूर्वाः क्षपाः रथान् रथं च ऋतुप्रतीतं य चरान् (मः) होता, स्वः निपत्तः, विश्वानि सत्या अपांसि कृष्वन्, अराधि.

५ गोषु वनेषु प्रशंसि धियो नः विश्वे स्य बलिं भरत. नर. त्वा पुत्र्या विमपयन्, जिने. विदुः न वेदः विभरन्त.

६ समस्तु त्वेयः, साधुः न गृध्रः, अस्तेषु दारुः, यानेषु मीनः

S O O K T A 71.

Rishi, Parashara, the son of Shakti; Deity, Agni.

Abiding together they have gratified him as loving¹ wives gratify their loving husband. As the kine are delighted at the dawn, so have the sisters welcomed the black One and the bright One wondrously shining. 1

Our fathers broke with their prayers even hard rock. Likewise the Angirasas shattered mountains with the loud clamour (of their hymns). They made for us a passage² to the great heaven and procured (for us) the day, the sky, the light and the beams. 2

They, the adoring and loving servants, clung to the Law and earned fruit for his prayer.³ Affording delight to the divine race, to him they repair, active, unhankering. 3

When the all-pervading Matarishwan churned him to life, he, the bright⁴ one, made his appearance in every home. A (trusted) companion, he, Bhṛigu-like, accepted, as to a mighty king, the messenger's office. 4

When he had caused gratification to the great father, Dyaus, he, the wise one, the possessor of various splendour, went below. At him, the archer hurled his glittering arrow in rage and bestowed brilliance on his daughter. 5 (15)

१ उशतीः उशन्त नित्यं पतिं न सनीलः जनयः उप प्र जिघ्रन्, गावः उपस न स्वसारः श्वार्दं चित्रं उच्छन्तीं अरयीं अनुगृन्.

२ पितरः उग्रयैः बीलु चिन् हृद्धा न अंगिरसः स्वेन अर्दिं हजग, अस्मे बृहतः दिवः अस्मे गातुं चक्रुः, अहः, स्वः, केतु, उधः विविदुः.

३ अर्यैः दिधिष्वः विष्ट्राः ऋत दधन् अर्य धीतिं धनयन् इत् आत, देवान् जन्म प्रयसा वर्धय ती. अतृष्य तीः अपसः अच्छ यन्ति.

४ यत् विष्टतः मातरिश्वा ई मधीन् श्येतः गृहे गृहे जे यः भूत, सचा सन् भृगवानः ई सहीयसे राशे न द्य आ विवाय.

५ यत् महे पित्रे दिवे ई रय कः चिकित्वान् पृशन्त्य. अब तसरत्, अस्ता धृषता अस्मै दिव्यं सृजत, देवः रसायां दुहितरि त्विधि धा,

For him who makes fire in his house in thy honour or who day by day offers his obeisance to thee who dost sit expecting⁵ it, increase, Agoi, thou of two-fold splendour, his years of life. May he whom thou dost advance, ride in chariots in affluence. 6

As the seven mighty streams⁶ join the ocean, so do all oblations go to Agni. The years of our life are (certainly) not known to our kinsmen, but thou, the sapient one, hast known the thoughts passing in (the minds of) the gods. 7

When for the (world's) prosperity, his splendour pervaded him, the lord of men, it was (like) the bright virile seed filling him. The heaven was close by (to witness this). Thereupon Agni procreated⁷ and inspired (to their work) a powerful race, irreproachable, youthful and well-discerning. 8

The sun who moves swift as thought along his course rules over wealth ever alone. The sovereigns, Mitra and Varuna, keep delicious nectar in the cows, with their blissful hands. 9

In as much as thou art sapient and talented, do not, Agni, violate⁸ hereditary friendship. AGE⁹ sits as a black cloud to mar⁹ beauty of person. Hasten therefore to us before the approach¹⁰ of that accursed one. 10 (16)

६ यः दुष्यं स्वे दमे आ विभाति वा उद्यतः अनु यून् नमः दाशान्, अग्ने, द्विवर्हाः अस्य वयः वधेः थं जुनामि राया सरथं यासन्,

७ सप्त यज्ञीः क्वतः समुद्र न विश्वाः पृथुः अग्निं अग्निं सचन्ते. नः वयः जामिभिः विचिकिते, चिकिष्टान् देवेषु प्रमंति विदाः.

८ यन् इमे वृषति तैजः आ भानत्, शुचि रेतः निषिषत्. धीः अमीके. अग्निः अनवधं, युवानं, स्वाय्यं सार्धं जनयन् सुदयन् च.

९ मनः न यः अप्यनः सद्यः एति, सूरः एकः सत्रा वसवः ईशे. राजाना सुपाणी मित्रावरुणा गोषु श्रियं भूमत् रक्षमाणा.

१० अग्निं विदुः कविः सन् अग्ने नः पित्र्याणि पश्यान्ना प्रमर्षिषाः. जरिमा नमः न इयं निगर्ध. नरयाः भमिदस्तेः" आधि इति.

SOOKTA 72.

Rishi, Parashara, the son of Shakti; Deity, Agni.

Holding in his hands manifold blessings,¹ he (Agni) has drawn towards himself the verses of many a poet. Agni has become the lord of treasures evercreating all imperishable treasures. 1

The never-puzzled immortals, one and all, were unable to find the child sitting about us for our sake, though they longed to see him. Following his foot-marks² and therefore exhausted they offered him prayers and forthwith splendidly stood at the exalted place of Agni. 2

Agni, when the Bright Ones served thee alone who dost blaze with ghee, for three autumns, they became recipients of titles well known in sacrifices and were able to impel³ themselves (to activity). 3

Worthy of sacrifice they came to bear Rudra's power searching for it through the vast heaven and earth. Knowing this, mortal man, set on high,⁴ found Agni, settled in his highest abode. 4

Knowing thee, they sat by thee kneeling, and to thee they paid their homages with their consorts. Emaciated,⁵ while keeping (thy vows) - a friend sitting up when another winked in slumber - they made themselves (what they are). 5 (17)

१ नयां पुरुषि हस्ते दधानः शशतः वेधसः कान्ध निक विधा अमृतानि सत्रा चक्राणः अग्निः इषीणां रषिपतिः भुवन.

२ अमृताः विधे अमृताः, अस्मे परिश्रुतं वन्धं श्रुतनाः, न विन्दन्, पदव्य. धमयुवः धियथाः भेदे परमे पदे चाह तस्युः

३ अमे यत् शुचयः तिस्रः शरवः शुक्तिं आं वृतेन सपर्यान् यदियाणि चित् नामानि दधिरे सुजाताः त न. अतदयन्त.

४ बृहती रोदनी आ वेविशानाः अश्विपुः हरिण्य प्रज्वधिते. मर्तः विदन्; परमे पदे तस्थिवांस अग्नि मेमधितां विक्रिवात्.

५ संजानानां अभिष्ठु उर्पसीदन्, पञ्चैव तः नमस्त्वं नमस्यन्. संहयुः नेमिपि सखा रक्षमाणां रिगिक्तयः स्वाः तन्मः कृण्वत.

The holy Ones found out the thrice seven mystic benefits kept concealed only in thee. With those they, with one mind⁶, preserve their immortality. Guard, (Agni), our cattle, and moveable and immoveable possessions. 6

Agni, knowing the thoughts⁷ of all men, thou hast kept lasting sustenance for their living. Thou hast become a diligent oblation-hearing messenger as thou dost know even the secret passages by which the gods go. 7

They, well-skilled in law, and rapt in contemplation, gained a clue to the gates of wealth and the seven mighty streams of heaven. The strong prison of cows⁸ Sarama did discover, whereby indeed the human race has been able to obtain comforts. 8

For the sake of those who sought all their good children for constructing a way to immortality, the Earth expanded with her might—for her sons the mother Aditi grew wider that the Bird⁹ might quench its thirst. 9

When the Immortals formed the two Eyes of heaven, they set an excellent glory upon Him. Then, Agni, thy stream¹⁰ (of light) did flow as if free to wander. People knew thy splendours when down they descended. 10 (18)

६ येनैभिः सप्त गुह्यानि पदा त्वे इन् निहिता यज्ञियामः अविदन्, तेभिः सजोषाः^१ अमृतं रक्षन्ते. यद्वा चं स्यादृन् चरप व पाहि.

७ अग्ने, क्षितीनां वपुनानि^२ विद्वान् जीवसे दुरथः आनुवक् विधाः देवयानान् अप्यनः अन्तर्विद्वान् हविर्वाद् अतन्द्रः दत्तः अमवः

८ स्वाप्यः ऋतसाः दिवः सप्त यज्ञीः रायः दुरः भावि अजानन्, येन मासुयी विद् कं भोजते नु ह्यं ऊर्वं गार्ध्वं सरमा विदन्.

९ अमृततन्नाथ गानु इज्जानामः ये विश्वा स्वर्ग्यानि आ तरणुः महद्भिः पृथिवी महा वितरये. पुत्रैः, केः धायसे, अदितिः माता.

१० यन् अमृताः देवः अक्षी अह वन् आस्मिन् चार्धं धियं अवि नि दधुः. अथ सृष्टाः न विग्नवः सृष्टिर्वा अग्ने, प्रनीचीः अहरी. अजानन्.

SŌOKTA 73.

Rishi, Parashara, the son of Shakti; Diety Agni.

He who, like patrimonial¹ wealth, gives freshness to life, who, like a wise man's teachings, guides aright, and who, like a guest abiding in comforts, is well pleased, has, being the oblation-bearer, (ever) filled with prosperity the house of the adorer. 1

He, who like divine Savitri is of truthful² mind, who, by his might, annihilates all evil, who is much-praised, who is changeless like one's own form,³ and, who like life affords pleasure, has become a great favourite (with all).- 2

He, who, supporting the universe⁴ like a god, sits on the earth-like a king beneficent and friendly, like heroes foremost and affluent or like a woman, irreproachable and dear to her lord. 3

In the eternal worlds men have approached thee, Agni, who art always kindled in houses. To Agni they have offered many precious oblations. Be thou therefore the bringer⁵ of wealth, thou, that art the life of the universe. - 4

The worshippers, Agni, are sure to get enough for maintenance and those learned persons that offer (oblations) to thee will certainly obtain longest life. We, the adorers, bestowing our due portions on the gods with a desire for renown, will indeed acquire prowess in battles. 5 (19)

१ 'यः पितृवित्तः' रयिः न वेयोधाः, चिकितुषः शत्रुः न शुभ्रणीतिः, स्योनशीः अतिथिः न प्रीयान्नः द्वेतेन विधत्तः सद्यः वितारीत.

२ देवः सविता न यः सत्यमन्मा, कृत्वा विश्वा वृज्जानि निपाति, पुष्टप्रशस्तः, अमतिः न सत्य, आग्नेव शिवः दिविषाध्यः भूत.

३ यः देवः न पृथिवीं विषधायाः, हितमित्र राजा न, पुरः सद्यः शर्मसद्यः वीराः न, अनवद्या पतिशुभ्रः नारी उपप्रेति.

४ अग्ने, दमे नित्यं इदं तं त्वा ध्रुवासु क्षितिषु नरः आ सवन्त. आरिमन् अधि भूरि शुभ्रं निदधु. विश्वः दुः रयीणा धरणः भव.

५ अग्ने, मघवानः पृथः वि अशुः, ददतः सूरयः विश्वं आयुः भवसे देवेषु भार्य दवानाः अर्यः सांमभ्यु यार्ज सनेम.

Indeed the kine, wistful⁶ of the true law, sharers of heaven, with their udders ever replete, fed (the world) full. Begging for his kind thoughts the rivers hastened from a distance to the mountain. 6

Agni, begging for the good will of thine, the holy Ones obtained glory in heaven. They made the night and dawn entirely differing in forms and so brought together the black and ruddy tinge. 7

We, mortal men, whom thou, Agni, hast advanced⁷ towards prosperity, shall, in our turn, become the offerers of oblations. Pervading the heaven, earth and the atmosphere, thou dost as a shadow cling to the universe. 8

With thy succour, we shall, Agni, overcome steeds with steeds, men with men, and warriors with warriors. May the learned among us be the masters of their father's fortunes and enjoy hundred⁸ winters of life. 9

Agni, possessor of high faculties, may these hymns be pleasing to thy mind and heart. Bearing the renown doled to us by the gods we shall (verily) be fit for receiving the injunctions⁹ of thee that doth control all wealth. 10 (20)

६ ऋतस्य वाक्साताः^६ शुमन्ताः धेनवः समदग्नीः पीयन्त. शुमन्ति मिश्रमाणाः सिन्धवः परावतः अग्निं समवा सन्तुः

७ अग्ने, यज्ञियासः त्वे शुमन्ति मिश्रमाणाः दिवि थवः दधिरे. विरूपे नक्ता उपसा च चक्रुः, कृष्णं च अरुणं च वर्णं संयुः.

८ अग्ने, यान् गतान् राये सुसुदः^८ वयं च ते मघवानः न्याम. रोदही अन्तरिक्षं आपप्रिवान् छायेन विश्वं भुवनं सिंसहि.

९ अग्ने, त्वन्ता. अर्बन्तः अर्बनः, नृभिः नृन्, वीरैः वीरान् वनुथम. पितृवितस्य रायः ईशानासः नः सूरस्य. सन्तदिमाः^९ विश्वस्युः

१० वेधः अग्ने, एता उचयानि ते मनये हृदे च जुष्टानि सन्तु. देवमर्कं भवः अधिधाणाः रायः सुपुरः^{१०} ते तम शक्तेम.

ANUVAKA 13.

SOKTA 74.

Rishi, Gautama, the son of Rahugana; Diety Agni.

As we advance towards our sacrifice, a chant shall we sing to Agni who hearkens to us even from afar.¹ 1

Who, the ancient one, has (ever) guarded his home for the worshipper when hostile men flew at each other with an intent to kill. 2

Now let people (freely) say that Agni, the winner of spoils in every battle, was born the the slayer of Vritra. 3

Him, in whose house thou dost abide as the (gods') representative, whose offerings thou dost approach for tasting, and whose sacrifice thou dost make elegant,² 4

Him O Angiras, him, O son of strength, people call a man of good oblations, good glory and good sacrifice. 5 (21)

Source of high delight,³ (verily) for tasting libations and for (accepting) praise thou dost conduct those gods hither. 6

१ आरे' च आरमे शृण्वते अप्रये अप्वर उपप्रयन्त मन्त्र बोधेन.

२ सीहितीषु कृष्टिषु संजग्मानामु, पूर्व. यः राशुषे गय अरक्षत्.

३ उत, रणेने धनंजय. आग्निः दृत्रहा अजनि अन्तवः सुबन्तु.

४ गय क्षयं दूनः अस्ति, हज्यानि वीतये वेदि, अप्वरं दसमत्' कृणोषि

५ राहयः गदो, अगिरः, तमिन् जनाः सुहव्यः सुदेवः सुवर्हिष आहुः

६ सुधन्द्', हस्या वीतये प्रशस्तये तान् देवान् च इह उप आ वदधि

Not a sound is heard, Agni, either of thy marching⁴ steed or thy chariot, when thou dost go on thy messenger's duties. 7

Agni, thy worshipper did prosper, as, under thy protection, he gained might, became free from degradation⁵ and grew better off than he was. 8

Divine Agni, thou dost confer a brilliant and manifold prowess on him who offers oblations to the gods. 9 (22)

S O O K T A 75.

Rishi, Gautama, the son of Rahugana; Diety Agni.

Putting the oblations in thy mouth,¹ accept of our long-woven hymn most pleasing to the gods. 1

Now Agni, foremost Angiras, possessor of eminent faculties, we shall chant a delightful² and favourite hymn of thine. 2

७ अग्ने, चत् द्रुवं यामि, रयस्य अरुव्यः योः^१ उपद्रुः कन् चत् न शृण्वे.

८ अग्ने रतेनः दाश्या वाज्रीं गृह्ये^२ पूर्वस्मात् अपरः अग्निं प्र आयात्.

९ उत अग्ने देव, देवेभ्यः द शुभे द्रुमन् वृहन् मुवीर्य विधाससि.

१ आग्निं^३ इध्या जुगानः देवपरममं सप्रममं वचः जुपस्य.

२ अथ, अंगिरस्तमं वेधन्म अग्ने ते प्रिय ते प्रियं सान्नि^४ं ब्रह्म बोधेम.

Among these people who, Agni, is thy kinsman? Who is the performer of thy sacrifice? Who indeed art thou? With whom dost thou like to stay? 3

Thou art, Agni, a kinsman¹ to all, their dear friend, a praiseworthy companion to thy companions. 4

Convey our worship to Mitra and Varuna, convey our sacrifice to the gods and the Mighty Law; Agni, thou dost convey our sacrifice to thine own home. 5 (23)

SOOKTA 76.

Rishi, Gautama, the son of Rahugana; Diety Agni.

What prayer shall go straight¹ to thy heart for thy joy? What hymn, Agni, shall most soothe thy mind? Who has procured thy might with sacrifice? Or with what mind shall we offer thee oblations? 1

Come hither, Agni, and sit as our oblation-bearer. Be our leader beyond harm.² May the heaven and the earth that pervade the universe³ protect thee. Convey our sacrifice to the gods to procure their high⁴ favour. 2

१ अग्ने, जनानां क. तं जामि, कः शरत्वरः, क इ, वस्मिन् प्रित. आसि.

४ अग्ने, एव जनानां जामि 'प्रित' मित्र आसि, सस्मिन् य. ईज्य. सखा.

५ अग्ने, नः मित्रावरणा यज. देवान् बृहद् कृत यज. एव दम याक्ष.

१ अग्ने, तं मनस. वराय क्य उपेत., क्य मनीषा शान्तमा भुवत्? यज्ञ क वा ते दक्ष परि भा.प?

केन वा मनसा ते दाशेम?

२ अग्ने, आ इहि. होता इह निधीद. शदम्भ. न पुरस्ता सु भव. विधमिन्ने रोदसी ता अवताम्.
गदे' सौमनसाय देवान् यज.

Agni, thou dost burn down all the demons. Be thou the preserver of the good repute⁵ of our sacrifices. Conduct now hither on his steeds the lord of Soma. We have arranged for a grand reception to the bounteous one. 3

With the hymns sung by our tribe and those repeated by myself I worship thee. Sit here thou with the gods. Thou dost accept the offices of the oblation-bearer and purifier.⁶ Wake up therefore, O creator, and grantor of wealth. 4

As thou, the sapient One, didst, (of yore), along with the learned men, worship the gods with the oblations of the wise Manu, so indeed, O sacrificer, O most truthful Agni, convey to-day our worship (to them) with this delightful ladle. 5 (24)

SOOKTA 77.

Rishi, Gautama, the son of Rahugana; Diety Agni.

In what way shall we offer an oblation to Agni? What prayer, approved of by the gods, is prescribed for this refulgent¹ One who, being immortal, the giver of law, the conveyer of oblations and worthy of sacrifices, alone conducts the gods to the mortals. 1

With salutations bring ye him who is a source of delight in sacrifices, who is the ordainer of law and bearer of oblations. When Agni seeks the gods on behalf of the mortal man, he makes an acquaintance with them and, from his heart, offers them worship. 2

१ अग्ने, विद्यान् रजसः सु प्र षति. यज्ञानां अभिजास्तिगच्छे मव. अथ हरिभ्यां सोमपति आवह. अस्मे सुश्रे आतिथ्य चक्रेन.

४ प्रजावता वचसा आसा च वहिः अद्भुवे देवैः च इह निवसति. यत्र होत्र उत पोत्रं वेदि, वमूनां जनिताः प्रयन्तः बोधि.

५ वहिः सन् यथा वहिमि; विप्रस्य मनुषः दहिमिः देवान् अयजः, एव होतः सत्यतर अग्ने, मन्त्रा लुप्य त्वं अथ यजस्व.

१ अग्ने कथा दासेम? यः अमुनः, ज्ञाता, होता, यजिष्ठः देवान् मर्त्येषु जगोति इत् अस्मै मामग्ने देवदुष्टा वा गीः उच्यते?

२ यः अश्वेषु शन्तमः, ज्ञाता, होता, सः ऊम् नमोमिः आ इणुष्वम् यन् मर्त्या अग्निः देवान् वेः सः बोधति मनसा च यजति.

Verily he is Prowess, he is a Man, he is good. Like Mitra he rides a wonderful chariot. In sacrifices the pious and devout² people first call him who is of a lovely form. 3

May that Agni who is the best of men and destroyer of foes, grant us his protection and accept our prayers and hymns, as well as the praise³ offered⁴ by those who always offering him oblations, have become powerful and performers of exploits. 4

Thus was Agni, ordainer of law and omniscient, glorified by the learned Gotamas. He it was who filled them with riches, and might and prosperity. The wise One is (everywhere) beloved. 5 (25)

SOOKTA 78.

Rishi, Gautama, the son of Rahugana; Diety Agni.

Omniscient and vastly traversing Agni, we, the Gotamas, prostrate before thee with hymns and precious offerings.¹ 1

This Gotama, desiring wealth, thus waits² upon thee. We prostrate before thee with precious offerings. 2

३ सः हि क्रतुः, सः मयेः, सः साधुः, मित्रः न अद्भुतरथ रथीः भूत, देवयन्तीः आरीः^१ विशः मेधेषु प्रथमं दत्तं त उपब्रुवते ।

४ वृषां वृत्तमः रिशादाः सः अग्निः अवसा नः गिरः धीर्ति वेतु, ये मघवानः सविष्टाः वाजप्रसूताः तना व गन्म^२ इपयन्त^३ ।

५ ऋतावा जातवेदाः अग्निः विप्रेभिः गोतमेभिः एव अस्तोष्ट. सः एषु सुमं पीपयत्, सः वाजं, सः पुष्टि, चिक्त्रिवान् ज्ञेय आयाति ।

१ जातवेदः विचर्पणे, ला अभि गिरा दुष्टैः^१ गोतमाः अभि प्र गोनुमः

२ रायस्कामः गोतमः त ला गिरा दुत्तरयति^२ दुष्टैः अभि प्र गोनुमः ।

We invoke thee thus, even as the Angiras, thee, the greatest bestower of wealth. We prostrate before thee with precious offerings. 3

Before thee, the annihilator of Vritri, who dost completely scatter the Dasyus with precious offerings we prostrate. 4

We, the Rahuganas, have chanted a sweet hymn to Agni. We prostrate before thee with precious offerings. 5 (26)

S O O K T A 79.

Rishi, Gautama, the son of Rahugana; Diety Agni.

In the wide¹ expanse of the atmosphere he looks like the impetuous² wind—a very serpent causing fright possessing refulgent lustre he has knowledge³ of the Dawns, ever successful and true like waiting maids. 1

Thy birds of mighty wings wrought destruction and the black hull roared. When this happened He came with the laughing jackals and now the showers fall down and the clouds thunder. 2

Guiding (the world) along the straight⁴ paths of the law, when He drinks of the waters it yields, Aryama, Mitra and Varuna, moving about, fill the hide of the cloud above, in its own place. 3

१ वाज्रगान्तम त ता अगिरस्वन् इवामहे. दुर्ग. अभि प्र पानुमः ।

४ यः दस्युन् अवधूनुषे त ता वृत्रहन्तम दुर्गः अभि प्र पानुमः ।

५ रहृगणाः अग्रे मधुमन् वचः अवोचाम दुर्गः अभि प्र पानुमः ।

१ रजस. विमोरे हिरण्यं द्याः प्रजेमान् वात इव धुनिः आहः शुचिप्राजा, यदा तौ सता अप युवः न, उपमः नवेदाः ।

२ ते सुपर्णाः एवं आ अमिनन्त. कृणः वृषमः नोनाव यदि इदं, सम्यगानमिः शिवमिः न आ अगाव. निहः पतन्ति अत्रा स्तनयन्ति ।

३ ऋतस्य रजिष्ठैः पथिभिः नयन् यद् ऋतस्य पदसा निधानः, अयमा मित्रः परिज्मा चरणः उपरस्य यन्तौ त्वं वृथन्ति ।

3 Agni, son of strength, thou dost hold sway over prowess
which brings kine. Bestow on us, omniscient One, great
glory. 4

Thou so renowned art the possessor of blazing light,
the very incarnation of wealth, sapient and worthy of g'ori-
fication by hymns. Lord of numerous hosts,⁵ cast thy
splendour that it may bring us riches. 5

Agni, possessor of sharp jaws, burn the demons O Sover-
eign, with thy⁶ own fire, at (every) night and at (every)
gleam of the Dawn. 6 (27)

Glorified in all hymns, protect us, Agni, with thy
succours as we sing⁷ praises to thee. 7

Bring us wealth, Agni, ever-lasting, covetable and
difficult to be wrested from us in any battle.⁸ 8

४ त्वः यद्वाग्ने, गोमतेः वाजस्य ईशानः जातवेदः अस्मे महि यवः धेहि ।

५ सः भग्निः दधानः, वसुः, कविः, गिरा ईद्रेन्यः पुर्वणीकः अस्मभ्यं रेवन् दीदिदि ।

६ उत क्षवः उत उषसः वरतोः तिमजग्म राजन् अग्ने त्वना^१ रक्षसः प्रति दद ।

७ विश्वासु धीषु वस्य अग्ने गायत्रस्य प्रभर्गोणि^२ उतिभिः न. अव ।

८ अग्ने, सत्रासद्, वरेण्य, विश्वासु वृत्सु^३ दुष्टरं रयिं नः आ भर ।

Agni, with the best thought⁸ (to our needs), bestow on us for our living such wealth as would procure us subsistence for our whole life, and would bring us happiness.⁹ 9

Gotama, offer thou who desirest affluence,¹⁰ sacred hymns and praises to Agni, whose light is scorching. 10

May he go to annihilation who, near or afar, gives us affliction,. Be thou only for our prosperity. 11

The thousand-eyed and far-traversing Agni expels¹¹ the evil spirits. The oblation-bearer, worthy of hymns, seems ready to speak. 12 (28)

S O O K T A 80.

Rishi, Gautama, the son of Rahugana; Diety Agni.

As soon as the Soma was thus ready for (thy) exhilaration, the learned adorer has made thy glorification. Most mighty Vajra-bearer, seeking thy own sovereignty, thou hast expelled¹ Ahi from the earth with thy prowess. 1

१ अग्ने, नः जीवसे विद्यायुषोपखं माहोक्ते रवि आ धेदे ।

१० गौतम, सुप्रयुः” तिम्रोचिरे अन्ने पूताः वाचः गिरः प्र मरुत ।

११ अग्ने, यः अन्ति दरे नः अभिदासति सः पदीष्ट अमाहं इह ह्ये मव ।

१२ सहस्राक्षः विचरणिः अग्निः रसांसि सेपात.” उरभ्यः होता गृणते ।

१ इत्या हि मेदे सोमे इह मद्मा यधेनं चमर शविष्ठ बध्नन्, स्वपत्यं अनु अचर भोजवा शुभिव्यः अहि निः शशाः ।

That vigorous Soma, brought by the falcon² and extracted, brought energy to thee, whereby thou Vajra-bearer, seeking thy own sovereignty, didst slay Vritra with thy prowess from amidst the waters. 2

Move on, march forward, show thy valour. Thy Vajra knows to check. Thy might, Indra, leads to exploits. Seeking thy own sovereignty, thou didst slay Vritra and win back the waters. 3

Theu didst annihilate Vritra from off the earth and from the heaven. Seeking thy own sovereignty, release these life-giving³ waters attended by the Maruts. 4

Seeking his own sovereignty, Rudra with⁴ a desire to impel the waters to flow,⁴ assails and filled with wrath,⁵ smashes down, with his Vajra, the head of Vritra who shook (the worlds). 5 (29)

२ सः श्वेनाश्वतः^१ सुतः द्रुपा मदः सोमः स्वा अमदन् येन, यज्ञिन, स्वराज्यं अतु अर्चन् ओजसा वृष्टं
अज्यः निः जघन्ध, वृष्टिभ्याः निः शशाः ।

३ अ्रेदि, अमीहि, वृष्टुहि, ते वज्रः न निर्यसते इन्द्र ते शशः नृमणं दि स्वराज्यं अतु अर्चन् वृष्टं हनः
अपः जयाः ।

४ इन्द्र, वृष्टं भूम्याः निः दिवः निः अधि जघन्ध. स्वराज्यं अतु अर्चन् दगाः जीवधम्याः^४ मरुताः
अपः अव हज ।

५ स्वराज्यं अतु अर्चन् इन्द्रः समाय^५ अपः चोदयन् दीक्षितः^५ अभिषम्य महेन रोधतः वनसं रातु
अव गिरते ।

With his Vajra of hundred joints, Indra smites (Vritra) on his head. Delighted with the oblations, Indra, seeking his own sovereignty, wishes the advancement⁶ of his friends. 6

Indra, bearer of arms, possessor of Vajra, to thee alone belongs resistless⁷ might, in as much as, seeking thine own sovereignty, thou didst slay that wily heast with thy clever manoeuvres. 7

Thy Vajra lay⁸ raised up along ninety big rivers. Great is thy might and beneficial is thy power of arms, O Indra, thou that dost seek thine own sovereignty. 8

Worship him, a thousand together, glorify him in a hatch of twenty. Hundreds have praised him; a hymn has been prepared for him, him who seeks his own sovereignty. 9

१ यत्तद्वंशं वज्रेण सानी अधि नि जिघ्रते अयसः मन्दानः, स्वराज्यं अनु अर्चन्, इन्द्रः सतिः^१ गान् इच्छति ।

७ आदिवः वज्रिन् इन्द्र, यन् ह स्वराज्यं अनु अर्चन् तं मायका तं तं मायिनं मृगं अवधीः अनुहन्^७ वीर्यं तुभ्यं इन् ।

८ नृवर्ति नान्याः अनु ते वज्रासः वि भवियन् इन्द्र, स्वराज्यं अनु अर्चन् ते वीर्यं महन्, तं वाङ्मां बतं दितम् ।

९ सृष्टं सृष्टं अर्चन्, विरतिः परि सोमत्त यत्ता एनं अनु योनुः स्वराज्यं अनु अर्चन् इन्द्राय ब्रह्म उपयत् ।

Indra overcame the might of Vritra with his prowess & he defied Vritra's prowess. Great (indeed) was that exploit of his that having slain Vritra, he, who sought his own sovereignty, released the waters. 10 (30)

Before thy rage even these two vast worlds quake with fear, as, thou, Indra, seeking thy own sovereignty, didst, accompanied by the Maruts, slay Vritra with thy might. 11

Neither with the perturbations he caused nor with the thunderings he made, Vritra was able to strike terror in Indra. The iron Vajra of Indra who sought his own sovereignty, came upon him with its thousand⁹ edges. 12

When, with thy Vajra, thou didst impel Vritra to face thy weapon, the might of thee that dost seek thy own sovereignty was felt¹⁰ all through the heaven as thou didst aim at slaying Vritra. 13

१० इन्द्रः वृत्रस्य तद्विपीं विः भद्रं सदस्य सदः तत् अस्य पौंसं महत् यत् स्वराज्यं अनु अर्चन् वृत्रं जघनवान् भद्रवत् ।

११ यत्, वज्रिन् इन्द्र, स्वराज्यं अनु अर्चन्, मरुताम् वृत्रं यत् ओजसा वधीः, तव मन्यवे इमे गृही चिन् भियसा वेपेते ।

१२ वृत्रः इन्द्रं न वेपसा न सान्यता इन्द्रं विभीषयत् स्वराज्यं अनु अर्चन् सदस्यभृष्टिः आयतः वज्रः एनं अभि आयत ।

१३ यत् वृत्रं तत् भद्रानि च वज्रेण समयोधयः, इन्द्र, स्वराज्यं अनु अर्चन् अहिं जिघांसतः ते साध दिवि बद्धे ।

Vajra-bearer, at thy thundering¹¹ all things even
 immoveable and moveable, begin to tremble. Aye, even Twastri
 quakes with fear before the rage of thee that dost seek
 thy own sovereignty. 14

We know not of anyone who would surpass Indra. 'Who
 would transcend his exploits? In him, who seeks his own
 sovereignty, the gods did place valour, might and vigour. 15

The hymn that Atharva, the father Manu and Da¹hya-g
 celebrated and the praise of the glorification that they sung¹²
 reached Indra as before, Indra that sought his own
 sovereignty. 16 (31)

१४ अश्विनः स्याः यः जगत् च ते अभिस्तने" रेजते इन्द्र, स्वराज्यं अनु अचेन् तव मन्यवे तद्य चित्
 भित्तिभित्ति ते ।

१५ इन्द्रं याः नोहं अधीमसि नु वीर्यो परः कः? स्वराज्यं अनु अचेन् तस्मिन् देवाः नृप्यं उत कृतं
 भोजीसि सदधुः ।

१६ अथ वः अनुः पिता, दप्यह् यां पियं भजत, उक्था" ब्रह्माणि, स्वराज्यं अनु अचेन् तस्मिन् इन्द्रे
 पूर्वपा से भग्मत ।

Ādhyaya 6.

SOOKTA 81.

Rishi, Gotama, the son of Rahugana; Diety, Agni.

Indra, the slayer of Vritra, has been glorified by men that he might find joy and encouragement. In battles big and small, him do we invoke, for he has protected¹ us in deeds of heroism. 1

Hero, verily thou art a fit (leader) for armies; thou art a munificent donor in numerous ways. Thou art the patron of even petty² persons. Thou dost train thy Soma-giving worshipper to acquire thy ample wealth. 2

When battles are raging, riches are set by thee on men of dashful energy. Harness thou thy steeds that abase the pride (of foes). Whom (indeed) didst thou slay, whom didst thou place in affluence? Us, Indra, didst thou, place in affluence. 3

Mighty through his power, and terrible in his own way,³ he has augmented his strength. He, the handsome wearer of a lovely crown, and master⁴ of bay steeds has borne, for splendour, his iron Vajra in his well-knit hands. 4

He has pervaded the *rajas* along with earthly regions, he has occupied⁵ the bright regions in the sky. Indra, there is none who is like thee, none was ever so born, none will ever be. Thou hast out-grown all. 5 (1)

१ दृग्गता इन्द्रः मदाय शर्वसं नृभिः वायुधे. महसु आबिभु त इत् उत ई अर्मे ह्वामहे. सः यातेषु नः प्र अविपद् ।

२ वीर सेभ्यः दि असि. भूरि पराददिः असि दप्रस्व' चिन् वृषः असि सुग्वे व्यजनाय ते भूरि वसु शिशसि ।

३ यत् आजन्मः उदीग्त दृग्गवे धनः धीयते मदच्युता हरी सुस्व के हन. ? क वसी दध ? इन्द्र, अन्मन् वसी दध ।

४ कदाः महान् अनुवध' भीमः शवः आ वयुधे । शिप्रो हरिवात् कृत्वः उपाकयोः हन्तोः श्रिये आवस वत्त निरधे ।

५ पार्थिव रजः आ पप्रौ. दिवि रोचना बद्धे. इन्द्र, न त्वावात् कथन । न जातः, न जनेष्यते. विश्व अति ववक्षिष ।

May Indra, who being attached (to his adorers), gives man's subsistence to the worshippers, train us (for prosperity). Abundant is thy wealth. Divide it (amongst us). May I enjoy thy favours. 6

Whenever he is filled with glee, verily he, of upright⁶ prowess, has become to us the bestower of multitudes of kine. (O Indra), take in both thy hands, gifts, many hundreds in number, fill us with brightness, and bring us prosperity. 7

On the Soma being poured, be delighted with it, to give us, Hero, thy favours and prowess. Verily we know thee to be the possessor of manifold riches; we place our mind's wishes (before thee); be therefore our protector. 8

Indra, these thy folks augment all their covetable possessions. Verily thou, who art attached⁶ (to thy worshippers), hast (full) knowledge of the hoards⁷ of the unbelievers. Bring (therefore) their wealth to us. 9 (2)

SOOKTA 82.

Rishi, Gotama, the son of Rahugana; Diety, Agni.

Bounteous One, come hither and listen to our prayers. 'Be not as though changed' (in thy behaviour). 'As thou hast endowed us with good speech, verily thou shall be importuned (by us). Harness indeed, Indra, thy steeds. 1

६ यः अयं दातुं मर्तमोजन पराददाति, इन्द्रः अस्मभ्यं शिक्षतु. ते मूर्ति वयु. वि भज. तव राधसः भक्षीय ।

७ ऋतुः मदेमदे गवां दूयं । नः ददिः हिः पुरु राता वयु उमयाहरत्या सं वृमाव. शिवीहि. रायः आभर ।

८ ह्य, धृते राधसं राधसं सवा मादयस्व. ता पुदवसुं विप्र हि कामान् उप ससृजमेहे. अय नः अविता भव ।

९ इन्द्र, एते ते जन्तवः विश्वं कार्यं पुष्यन्ति. अदातुर्वा जनानां वेदः^६ अयं^७ अ तः ह्यः हि. तेषां वेदः नः आ भर ।

१ मयवन् उपो. गिरः सु ययुहि. मा अतयाः^८ इय यदा नः सुवृतावतः करः अयंवासे इत् आग, इन्द्र, ते ह्यी योज नु ।

They stayed and rejoiced, and beloved (of thee), they tossed (their heads). Invested with a splendour of their own, the men of talent glorified Indra with a new hymn. Harness therefore thy steeds, O Indra. 2

Bounteous One, we salute thee of lovey appearance. Praised by us, come indeed towards thy servants, with thy car² full of (gifts). Do harness, Indra, steeds of thine. 3

Indra, may (that man) ascend the powerful chariot which wins kine,³ (the man) who has knowledge of the well-filled vessel which causes thy steeds to be yoked. Do harness therefore thy steeds, O Indra. 4

May thy steed on the right side and thy steed on the left be yoked, O Mighty One. Go thus to thy beloved consort, rejoicing in our oblations. Do harness; Indra, thy steeds. 5

I am yoking thy steeds of long manes by virtue of my hymn. Come, thou, therefore, thou that dost hold (wealth) in thy hands. The invigorating⁴ Soma draughts have delighted thee. Thou hast (indeed), O Vajra-bearer, found joy in it with thy consort, and accompanied by Pooshan. 6 (3)

२ अधुन; अभीमदन्त; प्रियाः अब अवपुत्र. स्वभानवः विप्रा नदिष्टया मती अस्तोषते. इन्द्र, ते हरी योज नु ।

३ मघवन्, सुसंरक्ष त्वा वय वन्दिषीमहि ह्युतः पूर्णव-धुरः नून वशान् अमुं प्र याहि. इन्द्र, ते हरी योज नु ।

४ इन्द्र, हारियोजनं पूर्ण पात्र यः विद्वत्ति स पतं गोविद इषय रथे अधि तिष्ठति. इन्द्र, ते हरी योज नु ।

५ ते दक्षिणः युक्तः अह्य, उत, शनकतो, सय्यः तेन अभ्यसः मन्दान. प्रियां जायां उपयाहि. इन्द्र, ते हरी योज नु ।

६ ब्रह्मणा ते वैशिना हरी पुनरिम. उप प्र याहि गगस्तो दधिषे. रभेसाः सुतोसः त्वां जन्तु भमन्दिषुः वज्रिन् पूषणवान् पत्न्या स अरदः

SOOKTA 83.

: *Rishi, Gotama, the son of Rahugana; Diety, Agni.*

Indra, the mortal well-protected¹ with thy euccours, attends, before all, to kine and wealth abounding in steeds. Him dost thou fill with ample wealth as the nimble waters flow into the ocean on all sides. 1

Like the divine waters they gathered round him who is worthy of a sacrifice and observed his euccours,² spread (everywhere) like the *rajas*. The gods conduct the man of piety to the front; they seek a man who likes to praise them as so many suitors. 2

Thou dost bring words of praise to the couple which, holding the spoon ready, adores thee. Unharm³ does one abide under thy commandments and reach prosperity. A beneficent prowess devolves upon the worshipper who offers thee Soma. 3

The Angirasas did, before all others, acquire long life, they, who had set Agni ablaze through good deeds and piety.⁴ Those persons won all the food-stores and cattle of Pani, including his steeds and kine. 4

Atharwan did first prepare the path with sacrifices, then the beloved Surya, guardian of Law, manifested himself. Ushana Kavya drove at once the kine. We are worshipping Yama's birth that knows no death. 5

१ इन्द्रः सर्वकृतिभिः सुप्रावीः मर्त्यः प्रथमः अश्ववति गोषु गच्छति. यथा विवेदसः आपः अभितः सिन्धुः, मर्त्यैषा वशु त इन्द्रं पूजति ।

२ देवीः आपः न होशियं उपयन्ति, राजः यथा विततं अवः पश्यन्ति. देवयुं देवासः प्राचेः प्र नयन्ति, वरः इव ब्रह्मण्य ओषन्ते.

३ या यतसुचा मिथुना सपर्यतः दूयोः उवध्वं वचः अपि अदधाः ते मते हेति अतंयतः पुष्यति. मुन्वते यजमानाय भद्रा शक्तिः ।

४ सुहृद्वया सम्प्रां ये इन्द्रावरः, अंगिराः प्रथमं वचः दधिरे आन, नरः पनेः सर्वं भोजनं अश्ववन्तं गोमन्तं वशु आं सं अविन्दन्त.

५ अथर्वा प्रथमः यज्ञः पयः तते. ततः मरुताः वेनः आ अत्रनि, उदना कः यः गाः सुचा आ अत्रन. यमस्य अमृतं ज्ञानं यजमाने ।

Indra feels delighted at the prospect⁶ of that worship only, where the sacred grass is cut with a desire to obtain excellent progeny, or where either a hymn or a song is sung up to the skies, or where a powerful and praiseworthy grinding-stone works aloud. 6 (4)

SOOKTA 84.

Rishi, Gotama, the son of Rahugana; Diety, Agni.

Here is Soma expressed,¹ Indra, for thee. Come, O most powerful and dashful One. May energy fill² thee as the Sun pervades the *rajas* with his rays. 1

Indra alone of resistless might does his two steeds bear towards the prayers of the sages and the sacrifice of mortals. 2

Slayer of Vritra, ride thy car. We have caused thy steeds to be harnessed through our prayers. May the pressing-stone incline thy mind towards (us) with its rapturous sound. 3

Taste, Indra, this juice which is excellent, deathless and joy³ itself. The streams of the bright Soma have flowed out for thee in the sacrificial house. 4

Offer worship to Indra; sing prayers in his honour; the glistening drops of Soma have made him glad. Bow therefore to this excellent Energy. 5 (5)

६ स्वपत्याय यन्-बर्हिः वा इज्यते, अकं वा श्लोकं दिवि अघोषते, यत्र ऋक्ः^१ उक्थ्यः प्राजा वदति तस्य इत् अभिपित्वेषु इन्द्रः रथति ।

१ इन्द्र, ते सोमः असावि.^१ शक्तिष्ठ धृष्णो आ बर्हिः सूर्यं रश्मिभिः रजः न त्वा इन्द्रियं^२ आ पृणक्तु.

२ अप्रतिवृष्टशवस इन्द्र इत्, ऋषीणां सुतीः च उप मानुषाणा यज्ञं च, हरी वहतः

३ वृत्रहन्, रथ आ तिष्ठ. ब्रह्मणा ते हरी युक्ता प्राजा वदन्ता^३ ते मनः अर्वाचीनं सु कृणोतु ।

४ इन्द्र, इमं ज्येष्ठं अमर्त्यं मदं सुतं पिब शुक्रस्य धाराः त्वा अभि ऋतस्य सदनं अभि अक्षरन्.

५ नूनं इन्द्राय अर्चत, उक्थ्यानि प्रकीर्तनं च सुता. इन्द्रवः अमस्तु. ज्येष्ठं सह नमस्यत ।

When, Indra, thou dost harness thy steeds, verily there is none who can guide his car better. Verily none can equal thee in strength, and none there is who can excel thee in horsemanship. 6

Ah, the resistless Lord Indra is the God who grants wealth to his worshippers amongst the mortals. 7

When will he trample like mushroom⁴ the unadoring mortal with his foot? Oh, when will Indra listen to our prayers? 8

Ah, Indra is the master⁵ of that irresistible power that impels one, with the Soma juice ready, to wait upon thee to the exclusion of many⁶ others. 9

In this way do the bright kine drink of the nectar, sweet and swift-coursing, the kine, who walk with⁷ Indra, who find joy and splendour in the company of the Powerful One, and who look glorious by virtue of his eminent⁸ supremacy. 10 (6

६ इन्द्र, यन् हरी यच्छ्रे त्वन् रथितरः नकिः. मज्जना त्वा अनु नकिः, स्वथः नकिः आनदे.

७ यः दाद्युषे मताय वयु विदयन् अत्रतिष्ठुतः इन्द्रः ईशानः एकः इन् अंग ।

८ अराधसं मते क्षुम्प^१ इव कदा पदा स्फुरत् ? अग, इन्द्रः कदा नः गिरः शुभ्रवत् ?

९ यः चिन् हि त्वा मुनवान् बहुभ्यः^२ आ विक्रमति तन् उग्र शवः इन्द्रः पत्यते^३ अंग ।

१० याः इन्द्रेण सयावरीः,^४ वृष्णा शोमेसे मदन्ति, स्वराज्य अनु वर्योः गौर्यः इत्या स्वादोः विपुवतः, मय्य^५ विवन्ति ।

The variegated⁹ cows, desirous of his company,¹⁰ make the Soma ripe. Dear to Indra, the cows send forth his weapon, the Vajra, looking glorious¹¹ by virtue of his eminent sovereignty. 11

They, full of wisdom, worship with salutations his might. They have followed his numerous laws that they might first acquire sapience, looking glorious by virtue of his sovereignty. 12

The resistless Indra slew nine and ninety Vritras with the bones of Dadhyach. 13

The horse's head, lying hidden in mountains, that he was looking for, he did (finally) discover in Sharyanavat. 14

Here it was that he could recover the lost¹² traces of Twastri's hull and so also in the house of Chandramas. 15 (7)

Who will harnes to the yoke of righteousness the hulls which are strong,¹³ fiery, impatient¹⁴ of control, shaft-mouthed,¹⁵ shaft-hearted¹⁶ and bringers of joy. He who will encourage their service¹⁷ will have a (long) life. 16

Who will flee ? Who will feel troubled ? Who will get frightened ? Who will think " Indra is here " ? Who will think that he is near about ? Who will pray to him for his issue ? Who will speak to him for his servants,¹⁸ possessions & homily well-being ? Who will plead with him for his men ? 17

११ ताः पृथ्व्यः अस्य पृथ्व्यान्वन् । सोमं श्रीणन्ति इन्द्रस्य प्रियाः स्वराज्यं अनु वक्षीः धेनवः सावकं वज्रं दिव्यन्ति ।"

१२ ताः प्रचेतसः नमसा अस्य गृहं सपर्वन्ति । पूर्वचितये स्वराज्यं अनु वक्षीः अस्य पुत्रानि व्रतानि सन्ति ।

१३ अप्रतिश्रुतः इन्द्रः दधीचं अस्त्रभिः नव नवतीः वृत्राणि जघान ।

१४ पर्वतेषु अपथितं यत् अश्वस्य शिरः इच्छन् तत् प्राप्यति विदत् ।

१५ स्वपुः शोः अपीच्य नाम अत्र अहं अमन्वत् । चन्द्रसप्तः गृहे इत्या ।

१६ शिनीव्रतः " भागिनः दुर्हणात्पुनः " आसन्निभः " हस्तवसः " मयोभूत् माः कृतस्य पुरि अयं कः शुक्र ? यः एषां गत्या " ऋणधन् सः जीवात् ।

१७ कः ईषते ? कः तुज्यते ? कः विभाय ? इन्द्रं अन्ति सतः कः मसते ? कः तोकाय - कः इभाय " उत राधे त वे अधिप्रवत् ? कः जनाय ?

Who adores Agni with an oblation and ghée? Who makes him an offering at the fixed seasons with his ladle? For whom do the gods bring quickly the sacrificial materials? Which worshipper of the good Divinities offers them eecrifices¹⁹ and contemplates upon them? 18

Most mighty One, god as thou art, thou dost enhance the glory²⁰ of mortals. Bounteous One, there is no one but thee who can grant happiness. Indra I give thee my word (for it). 19

May not thy favour or succours ever fail in our case, O Incarnation of wealth. Friend of Man, measure out entire wealth to us and to (our) men. 20 (8)

SOOKTA 85.

ANUVAKA 14.

Rishi, Gotama, the son of Rahugana; Deity, Marut.

Verily the Maruts led the heaven and earth to prosperity, the Maruts, the quick-footed and miracle-working sons of Rudra, who bedeck themselves like women. The heroes, the ennihilators (of foes), who ere clever¹ in the art of fighting, are plessed with sacrifices. 1

Waxing more and more they attained to greatness. The Rudras made their home in the heaven. Worshipping Arka and generating bodily² vigour, the sons of Prishni acquired eminent splendour.

१० इविया घृतेन अग्निं कः ईरे ? ध्रुवेभिः ऋतुभिः सुवा यजते ? देवाः होम आशु कस्मि आ वहः सुदेवः कः वीतिहोत्रः ? मरुते ?

११ शक्ति, त्वं भग देवः अत्ये प्र क्षसियः ? मयवन् इन्द्र त्वन् अन्यः मरुता न अस्ति ते दः प्रवीमि ।

२० मा ते राषंसि, मा ते कृतयः अरमान् रुद्राचन, बभौ, दमन्, मानुष, नः च चरेणिभ्यः वि. वक्तुनि आ उपमिमिहि ।

१ ये सप्तयः सुर्दसः इदस्य मूनवः यामन् जनयः न प्र ह्यम्भते मरुतः हि रोदसी इपे चक्रिरे, वीथ. घृत्तयः विदयेषु मदन्ति ।

२ उक्षितावः ते महिमानं अ.शत. रुद्रावः दिवि सदः अपि चक्रिरे. अर्द्धं अवन्तः इन्द्रियं जनयन्. इन्द्रिमातरः प्रियः अधिदधिरे ।

When the sons of the Cow bedeck themselves with ornaments, they put on bright jewels. They annihilate the whole race of the wicked. Ghee flows along the path of these gods. 3

O ye Maruts, who being holy, do shine with spears, shaking even firm-set things with strength, when ye have harnessed the spotted does to your chariots, in your heroic hosts, ye acquire the speed of the mind. 4

O Maruts, when hurling your weapon with fury ye have harnessed the spotted does to your chariots, the streams of light come (gloriously) forth and drown the earth as it were as water-skin is drenched with water. 5

May your coursers which are swift and which gallop with great speed conduct you hither. Come forth with ready arms. Take your seat on the grass; a spacious place has been prepared for you. Maruts, be pleased with our delicious oblations. 6 (9)

Equipped with their own strength they grew great with their might; they reached the sky and made (for themselves) a spacious abode. When Vishnu succoured the Powerful One who had subdued the pride (of the foes), the Maruts sat like birds on the seat of grass, of their liking. 7

३ यत् गोमातरः अंजिभिः शुभ्रवर्णैः शुभ्राः विहरन्तः तन्नु दधिरे. विध अभिमातिनं. अर्वाधन्ते. एषा वामानि द्युतं अजु रीयते.

४ भोजसा अर्जुता चित् प्रत्यावयन्तः ये शुभ्रकाय ऊरुभिः विभ्राजन्ते महतः यत् रूपमतायः रयेषु दृयतीः आ अयुग्मं मनोजुषः

५ महतः यत् जाने अदि रहयन्तः दृयती. रयेषु प्र अयुग्म अयस्य धाराः विस्रयति उत ऊरुभिः चर्मैः शुभ्र भूमि वि उन्मन्ति ।

६ महतः, रजुरस्य रजुपताय सस्य. वा अत वदन्तु. वाहुभिः प्र विज्यात. बर्हिः आ वीदत. यः उरु तदः कृतं. मन्त्रं अन्धसः साहयम् ।

७ ते स्वतवसः महिषा अवर्यन्तः. गच्छं आ दन्तु. उरु सस्य चक्रिरे. यत् विष्णुः सदस्युतं वृषणं भावतु ह त्रिभे बर्हिषि वयः न अभि ईदन् ।

They strive in battles like heroes, or like warriors falling with vigour⁸ on their opponents or like men bent up achieving fame. All the worlds quake with fear before the Maruts. The heroes seem to be full of passionateness like kings. 8

When the deft-handed⁹ Twashtri fashioned out a well-made golden Vajra of hundred edges, Indra took it for performing manly¹⁰ exploits,¹¹ slew Vritra (with it) and released the floods of water. 9

They with their might urged the well upwards. They clove the mountain, impregnable as it was. The bounteous Maruts, blowing their pipes,¹² did wonders in the glee of Soma. 10

They raised up the crooked well¹² in that direction and caused a spring¹⁴ to flow for the thirsty Gotama. The Maruts, invested with wondrous splendour, went forth to him and satisfied the desire of the learned adorer with their prowess. 11

Bestow on the Soma-offerer those favours of yours which are reserved for the reciter of your praises, making them three-fold.¹⁵ Bestow them on us too, O Maruts and, O Powerful Ones, grant us wealth and brave progeny. 12 (10)

८ शयः इव इन्द्र, जग्मयः युयुधयः न, ध्रुवस्यवः न, पृतनासु येतिरं. मरुद्भ्यः विश्वा भुवना भयन्ते. नरः राजानः इव त्वेषसन्दराः

९ यत् स्वराः त्वरा सहस्रमृष्टिं हिरण्यं मुहुते वामं अवर्तयत् त्रिरं अपाति कर्तव्य इन्द्रः भते दृष्टं अहन् अपां भर्तव निः औजसत् ।

१० ते ओजसा अवतं ऊर्ध्वं मुहुते दददाग पतेतं निरु विविभिदुः सुदानवः मरुतः ओजस्य-गदे बाणं धमन्तः रथानि चक्रिरे ।

११ त्रिषु अवतं तथा दिवा मुहुते वृणते गोपमाय उत्तं अतिचत्, चित्रभानवः अवसा आ गच्छति ईम्, धामभिः विप्रस्य धाम तपयन्त ।

१२ या धर्म वः सुशमानाय सन्ति त्रिषाद्विदुः सुहृदे अभि यन्मृत. मरुतः तानि अस्मभ्यं विच्यन्त. वृषणः सुवीरं रयि नः यत ।

S O O K T A 86.

Rishi, Gotāma. the son of Rahugana; Diety, Márut.

That man in whose house² in truth, O Most glorious¹
Maruts, ye (coming) from heaven, partake of the libation,
has got the best of protectors. 1

Maruts, listen to our call either in deference to the
sacrifices of the sacrificer or the prayers³ of the man
of learning. 2

He, whom ye like your learned adorer to imitate,
(alone) attains to a place⁴ abounding with kine. 3

At sacrifices⁵ the Soma is poured on the sacred grass
of this hero and a hymn and an exhilarating song sung. 4

May (Maruts) listen to him that has excelled⁶ all men.
His stores have risen up to the Sun. 5 (11)

१ विमदसः^१ मरुतः दिवः यस्य क्षये^२ पाप हि स. आः सुगोपातमः ।

२ यज्ञवाहसः यज्ञैः वा विप्रस्य मतीनां^३ वा, मरुतः, हवं शृणुत ।

३ उत यस्य वाजिनः अनु विप्र अतद्वत् सः गोमति व्रजे^४ गन्ता ।

४ दिविष्टिषु^५ अस्य वीरस्य बहिर्दि सोमः सुतः उक्थ मदः च शस्यते ।

५ यः विश्वाः चर्षणीः^६ अभि भुवः अस्य श्रोवन्तु. इषः सूरं चित् सद्गुपीः ।

In consideration of the protection ye grant to mortals⁶ we have been offering oblations to you, Maruts, for many years past. 6

Lucky indeed is that man, O most adorable Maruts, whose offerings⁷ ye accept. 7

Maruts of truthful energy, ye are aware of the labour of him who prays, and the longings⁸ of him who loves you. 8

Possessors of truthful energy, make it manifest⁹ by your greatness, and strike the demons with lightning. 9

Dispel the dark gloom and disperse all the wicked beings. Make (for us) the light for which we long. 10 (12)

६ मरुतः, चर्यन्तीनां भक्षोमिः पूर्वमिः शरद्विः दशमि हि ।

७ प्रयन्त्यः मरुतः, यस्य प्रयासि^७ पर्यय सः मरुतः गुणः अतु ।

८ सत्यशक्तः नरः शक्तमानस्य विद्वत्^८ वा वेदतः अन्तः विद ।

९ सत्यशक्तः महिम्नः युर्य तत् भावि^९ कर्तुं विद्वत् रथः विद्वत् ।

१० शुभं तमः गृह्य विधं भद्रिण विद्यत यत् अन्तः ज्योतिः कर्तुं ।

S O O K T A 87.

Rishi, Gotama, the son of Rahugana; Diety, Marut.

Most mighty, most powerful, most eminent, unhumbled, unscattered, upright, most beloved and most heroic, lo, some of the Maruts have appeared with their persons hedecked with ornaments as rays¹ of light are associated with heavenly bodies. 1

Coming by some mysterious ways like birds, when ye, O Maruts, gather the moving² clouds on the skirts³ (of the Earth), they, the hags of water, drip on your cars. Rain down (therefore) honey-sweet water in response to your adorer. 2

When they are about to decorate themselves for journey, like an unsteady thing the earth trembles at every movement of theirs. Disporting, disturbing, and taking their glittering spears, these Gods, the overthrowers, cause their greatness to be celebrated in verse. 3

Verily, this youthful multitude (of the Maruts) which roams⁴ at will, rides spotted steeds and rules (over the whole world) thus, is equipped with manifold powers. (Band of Maruts), thou art truthful, blameless and a releaser from debts. May this powerful host be then the acceptor of this hymn. 4

As true as that our ancient forefathers were horn, we declare that the tongue (of the Maruts) leaps forth at the very sight⁵ of the Soma juice. When in battle they joined Indra with shouts of encouragement, they came to have appellations pertaining to sacrifices. 5

१ प्रलक्षसः प्रतपसः विरागिनः भवानन्ताः अविधुरः ऋजीविणः शुद्धमासः दृतमासः के । चत् उक्षाः ह्न स्तुभिः । अजिभिः वि आनजे ।

२ मरुतः यत् वयः इव केन चित् पया उपहरेषु ययि अविध्वं, कोणाः वः रयेषु उप आ श्रोतन्ति अर्चते मधुवर्णं पृतं उक्षत ।

३ यत् यामेषु शुभे संजते ह एषां अजमेव भुभिः विधुर इव प्र रेजते कीलय, धुनयः आजरयः धूतयः ते स्वयं महिल पनयन्त ।

४ स्वयं वृषदधः युवा अया ईशानः सः गण तविपीभिः आवृत. हि. सत्यः ऋणयावा अनेषः असि. अथ द्या गणः अस्याः पियः प्राविताः ।

५ प्रत्नस्य पितुः ज मना वदामसि सोमस्य चक्षसा जिह्वा प्र जिगाति. यत् ई ऋक्षाणः शमि इन्द्र आरात यज्ञियानि नामानि दधिरे इत् आत् ।

Receivers of good oblations, whom did they for glory invest with splendour, yea, whom with rays and laudations? Armed with weapons, the swift-footed¹ and intrepid gods hastened towards their own beloved home. 6 (13)

SOOKTA 88.

Rishi, Gotama, the son of Rahugana; Deity, Marut.

Maruts, come (hither) in your chariots, that fly with their wings, the steeds, equipped with weapons, copiously belauded and sending out flashes of lightning. Fly hither, like birds, O ye who are clever artificers, with sustenance¹ which should look as most ample. 1

Towards what blessed person are they, to fill him with glory, proceeding, riding² on their red and tawny steeds, swiftly conducting the car. This band of Maruts, armed with weapons, looks wondrously brilliant³ like gold. They have furrowed the earth with the rim⁴ of their chariot-wheel. 2

For whose glory do weapons glitter on your persons? (Your adorers) have sent prayers up to you like shooting plants. Maruts, nobly-born⁵ and immensely brilliant, for you, for whom else, have they caused the pressing stones⁶ to work? 3

Hawks, round you and round this divine water-giving⁷ prayer, the days did gather. The Gotamas, preparing a hymn, urged the spring⁸ upwards with their prayers, that they might quench their thirst. 4

६ मुखादयः प्रियसे मानुभिः कं सं मिमिक्षिरे ? ते रक्षिभिः (कं सं मिमिक्षिरे) ? ते ऋषिभिः (कं सं मिमिक्षिरे) ? इत्यभिः अर्भीरवः वासीमन्तः प्रियाय सारनस्य घोत्रः चिद ।

१ मरुतः विदुर्मद्भिः स्वर्के ऋष्टिमद्भिः अभ्यवर्णैः रथैर्मिः आ यातः सुमायाः वर्षिष्ठया इषा वयः न नः आ पतत ।

२ अरुणभिः पिशागैः रथार्थभिः अर्थः क वरं याति ? स्वचितीवान् रथमः न चित्रः रथस्य पव्या भूय जेपन्त ।

३ कं प्रिये वः तनुषु अधि वासीः ? वना न मेघो कर्षा इण्वत्तः सुवाताः तुविदुग्रासः कं अदि धनयन्ते ? गुप्सन्त्य ।

४ गृध्राः वाहार्वा इमा देवा प्रियं वः महानि परि आ अगुः द्रष्ट इण्वन्तः गोतमासः प्रियं अर्कः उत्सर्धि कर्षं नुनुद ।

No successful hymn has ever approached (in merit) this which, O Maruts, Gotama recited for you, having before his vision your own selves, the roaming BOARS of golden wheels and iron jaws. 5

This your gratifying hymn is glorifying you, Maruts, even as your adorer's prayer. Naturally has man praised you as you bold prosperity in your hands. 6 (14)

SOOKTA 89.

Rishi, Gotama, the son of Rahugana; Diety, Vishvadeo.

May beneficent powers come to us from every side, powers that are resistless unsubdued and victorious, whereby the gods might constantly bring us prosperity and become every day our unceasing protectors. 1

May the favour and the liberality² of the gods whose behaviour is upright be inclined towards us. May we be in the enjoyment of the gods' friendship. May the gods increase our years of life that we may live long. 2

With an ancient song³ we invoke them—Bhaga, Mitra, Aditi, the invulnerable Daksha, Aryaman, Varuna, Soma and the two Ashvins. May the good Saraswati bring us happiness.⁴ 3

५ महत, शिष्यवृत्तान् अयोर्दृष्टान् विधावतः पराङ्मनो य परयन् यत् गोतम सारवः एतत् स्यत् योजन न अर्चति

६ महत एषा एया वः अनुमन्त्री यापतः वाणी न प्रति रतोभति. गमस्त्यो रव्या अनु आसां वृथा अस्तोभयन् ।

१ अदग्धासः अपरीतासः ऊर्द्धिदः भद्राः कृतव. नः विश्वे आ यन्तु, यथा देवासः सदै इत् नः वृधे दिवर्दिवे अग्रायुष रक्षितारः असन् ।

२ ऋजूयता देवानां भद्रा सुमति देवानां सतिः नः अभि निवर्तेताम्, देवानां सद्य वय उप सेदिम. जीवसे देवाः न आयुः प्र निरन्तु ।

३ वय ताः न भग, मित्र, अदिति, अक्षिध दक्ष, अर्यमण, वरुण, सोम, अश्विना, पूर्व्या निविदा इमहे. सुभगा सरस्वती नः मय. करतु ।

May the Wind waft us that beneficent medicine; may the mother Earth and the father Heaven bring it. May the pleasant Soma-pressing stones carry it hither and may the Ashwins too convey it. Worthy of praise, listen to our prayer. 4

That Ruler, the master of the moveable and immoveable creation, the grantor of inspiration⁵ to the intellect, him we invoke for our protection, whereby Pushan may become the multiplier of our possessions⁶ and the conferer of blessings upon us, he who is an unvanquished protector and guardian. 5 (15)

May Indra of extensive renown grant us happiness, may the omniscient Pooshan grant us happiness, may Tarkshya of unhindered⁷ progress of the wheel-rim, grant us happiness and may Brihaspati (too) grant us happiness. 6

May the Maruts, whose mother is Prishni, who possess dappled steeds, who are beneficently inclined and who frequent the sacrifices, and may Agni-tongued Manus who watch the Sun-- may all the Divinities approach us with their succour. 7

Ye gods, (by your favour) we shall be able to hear well with our ears and, Ye adorable Ones, (through that favour of yours) we shall be able to see with our eyes. With unimpaired limbs and person shall we enjoy whatever life the gods may have bestowed upon us, ever engrossed in their prayers. 8

४ तन् मयोभु भेयज ज्ञानः नः वायुः तन् माता शुचिरी, तद् पिता द्यौः तन् मयोभुवः सोमयुतः प्रावाणः तन् अभिना. धिष्या युव द्युजुन ।

५ धियजिन्वे जगतः तद्युवः पतिं ईक्षानं त वय भवसे हृमहे, यथा अदन्वः पशुः पूषा नः वेदसां वृधे स्वस्तये असात् ।

६ बृहस्पतिः इन्द्रः नः स्वस्ति, विश्वेशः पूषा नः स्वस्ति, अरिष्टनेमिः तादयः नः स्वस्ति, बृहस्पतिः नः स्वस्ति दधातु ।

७ पृथग्भाः, पृथिमातरः, दुभवायनः, विद्वेषु जगमयः मरुतः अभिविद्धाः सूरचक्षुः मनवः विश्वे देवाः नः अवमा इह वा गमन् ।

८ देवाः, वनोभिः भद्र द्युज्याम, यजत्राः, अश्वभिः भद्र पश्येम. यन् आयुः देवहितं स्थिरं भंगैः तन्मभिः द्युज्यामः वि अशेम ।

Only a hundred years are with us, O gods, within which (time) you bring old age to our bodies and during which (short) space those who (to-day) are sons have to become fathers to-morrow. Do not therefore cut short our life in the middle of its course. 9

Aditi is the heaven, Aditi is the atmosphere, Aditi is the mother, father, son (and all). All the gods are Aditi and so are the five human races. Whatever is born is Aditi and whatever is yet to be born is also Aditi. 10 (16)

S O O K T A 90.

Rishi, Gotama, the son of Rahugana; Diety, Vishvadeo.

May Varuna, the sapient Mitra, and Aryaman accompanied by all the gods, guide us by the straight path.¹ 1

Possessors of resplendent wealth, verily they guard their (own) laws for eternity, unheedless,² with their prowess. 2

Annihilating the wicked they, the immortals, have conferred happiness on us, mortal men. 3

१ देवाः सतम् इत् तु अस्ति, यत्र नः सन्ना जरस चक, यत्र पुत्रासः पितरः भवति. य तोः मध्या नः आयुः सा रिरिषत् ।

१० अदितिः यौः, अदितिः अन्तरिक्ष, अदितिः माता, सः पितृ, सः पुत्रः, विश्वे देवाः पञ्च जनाः अदितिः, अदितिः जात, अदितिः जन्तव ।

१ वरुण, विद्वान् मित्र, देवैः सजोषा, अर्यमा ऋजुनीती न नयतु ।

२ वरुण. वसवाना महोभि. अप्रमृताः ते विश्वादा मता रक्षन्ते हि ।

३ द्विष. अप बाधमाना अमृताः ते अस्मभ्य मर्त्येभ्यः शमं यतव.)

May the adorable Indra, Maruts, Pushan and Bhaga find out for us paths of bliss.³ 4

Pooshan and Vishnu, ye who are pursuing your course,⁴ (reward) our prayers especially⁵ with cowe and make us happy. 5 (17)

For him who obeys the Laws,⁶ sweet blow the winds and sweet flow the rivers. May medicinal plants be for us full of sweetness. 6

May the Night and Dawn be sweet for us, and, may the *rajas* too be full of sweetness, along with the Earth. May the father Heaven be to us sweet. 7

May the trees of the forest be for us filled with sweetness and may the Sun be full of sweet splendour. May the kino be to us bringers of sweet milk. 8

May Mitra be the bringer of bliss to us, and so be Varuna and so be Aryaman. May Indra and Brihaspati be propitious to us as also Vishnu, the great traverser.⁷ 9 (18)

४ वन्द्यासः इन्द्रः मरुतः, पूषा, भगः नः सुवितायै पथः वि विदन्तु ।

५ उत, एवयावः^१ वृषन् विष्णो, नः धियः गोअग्राः^२ नः स्वस्तिमतः कर्तुं ।

६ ऋतायते^३ दाताः मधु, सिन्धवः मधु क्षरन्ति, नः ओषधीः साध्वीः सन्तु ।

७ उत, नक्तं उपगः मधु, पार्विव रजः मधुमन्, नः पिता द्यौः नः मधु अस्तु ।

८ वनस्पतिः नः मधुमान्, सूर्यः नः मधुमान्, ग्रावः नः साध्वीः भवन्तु ।

९ मित्रः नः दा, वरुणः अर्यमा नः दा भवन्तु. इन्द्रः बृहस्पतिः नः दा, उरुक्रमः^४ (१८) नः दा ।

SOOKTA 91.

Rishi, Gotama, the son of Rahugana; Diety, Soma.

Soma, thou art most sapient and thoughtful; thou dost conduct¹ (the universe) to the most straight-forward path. O Indra, our wise fathers obtained under thy guidance most precious boons from the gods. 1

Soma, thou didst become powerful with thy powers thou, the omniscient One, didst wax strong with thy strength.² By thy greatness thou didst become valiant with valour, thou, the observer of men's deeds, didst become wealthy with wealth. 2

All ordinances³ are from thee, the king Varuna. Soma, thy abode is vast and stately. Soma, thou art bright, beloved like Mitra and powerful like Aryaman. 3

With a pleased mind and giving up all thy wrath,⁴ accept, King Soma, our oblations, at all those abodes of thine situated though they be in the Heaven, Earth, mountains, medicinal plants or in the waters. 4

Soma, thou art a good master, thou art a king, thou art the slayer of Vritra. Thou art a beneficent power. 5 (19)

१ सोम, त्वं प्र चिकितः मनीषा; त्वं रजिष्ठं पन्थां भद्रं नेयि. इन्द्रो, तव प्रणीतो नः धीराः पितरः देवेषु रत्नं अभवन्त ।

२ सोम, कद्रुभिः त्वं सुक्रतुः भूः, विश्वेदेवाः त्वं दशैः सुदक्षः, महिला इषत्वेभिः त्वं वृषा. नृचक्षा दुश्रेभिः दुश्री अभवः ।

३ व्रतानि ते वरणस्य राज्ञः तु. सोम तव धाम बृहत् गर्भारं. त्वं शुचिः असि, मित्रः न प्रियः. सोम अर्यमा इव दक्षाय्यः असि ।

४ राजन् सोम, या ते घाशानि दिवि, या पृथिव्यां, या पर्वतेषु, ओषधीषु, अस्तु, तेभिः विश्वैः भक्ष्यन् मुग्धा. हव्या गृभाय ।

५ सोम, त्वं सत्यसिः असि, त्वं राजा, उत वृत्रहा; त्वं भद्रः कतुः असि ।

And if thou wilt⁵ that we should live, we shall not die.
A hymn is pleasing to thee, the lord of forests. 6

Thou dost, O Soma, bestow felicity on thy obedient⁶ adorer,
young and old. Thou dost fill him with strength that he
may live. 7

Soma, guard us in every way from vile⁷ people. Thy
friend should not perish when he is under thy protection. 8

Soma, be our protector with those thy succours, which
are (ever) kept ready for thy adorer to bring him
happiness. 9

Come hither, accepting⁸ this sacrifice and this prayer.
Lead us on to prosperity, Soma. 10 (20)

६ सोम, त्वं च नः जीवतुं ददाः^५ न मममहे. दिदत्तोयः, वनस्पतिः ।

७ सोम, ऋणायते,^६ युने महे, त्वं भगं, जीवते ददं दधासि ।

८ सोम राशन्, अणायतः^७ त्वं नः विवतः रयः. लावतः सखा न रिप्येत.

९ सोम, याः ते मयोमुषः उतयः दास्ये सन्ति, तामिः नः अहिता मव ।

१० इमं ददं, इयं दधः सुहृतायः^८ दधासि. सोम, त्वं नः इये मव ।

Soma, we, adepts⁹ in hymn-singing, glorify thee with prayers. Come to us with a treasure of happiness. 11

Soma, be to us a trusty friend, increasing¹⁰ our possessions, dispelling our disease, bringing us wealth, and augmenting our nourishments. 12

Soma, gratify us in our hearts as the kine feel pleasure in graes or a man is pleased with his home.¹¹ 13

Divine Soma, a powerful and wise man likes to associate with that mortal who rejoices¹² in thy friendship. 14

Soma, shield us from evil talk and guard¹³ us from sin. Be thou, who art our friend, the bringer of joys to us. 15 (21)

११ सोम, वचोविदः* गीर्भिः त्वा वर्धयामः, सुमृज्यीकः न आ विश ।

१२ सोम, गयस्फानः," अमीवहा, वसुवित, पुष्टिवर्धनः, नः सुमित्रः भव ।

१३ सोम, खे ओक्थे" मर्यः इव, गवः यवसेषु न, नः हृदि आ ररन्धि ।

१४ सोम देव, यः मर्त्यः तव सहये ररन्त," सं दक्षः कविः सचते ।

१५ सोम, अभिशलेः नः उरुष्य," भद्रसः नि पाहि. नः सुमेवः सखा एषि ।

Wax¹⁴ thou, Soma; may prowess flow to thee from all quarters. Be thou there where all heroism is united. 16

Bringer of hest delight,¹⁵ wax thou, Soma, with all thy beams. Be to us the bringer of prosperity, as thou art our friend and thy fame has spread far and wide. 17

Vanquisher of the wicked,¹⁶ may all milk, all powers and all might flow to thee. Waxing for immortality, achieve, Soma, excellent renown in the heaven. 18

May all thy abodes which they honour with oblations guard our sacrifice on all sides. Soma, move forth towards our homes,¹⁷ thou that art the augments of riches, a munificent donor, a great warrior and slayer of the cowards. 19

To the adorer who offers (ohlations)—to him Soma gives a cow, Soma gives a swift horse and Soma gives heroic sons, prompt in their duties, watchful regarding their homes, punctual in sacrificial functions, well-behaved in society and guarding the honour of their fathers. 20 (22)

१६ सोम, आ प्यायस्व, ते वृष्यं विधतः सं एतु. वाजस्य सगमे भव ।

१७ मन्दितम सोम, विश्वेभिः अंशुभिः आ प्यायस्व. सुप्रवरतमः सखा नः वृषे भव ।

१८ अग्निमातिसहः सोम, पर्यासि ते सं (यंतु), वाजाः सं यन्तु, वृष्यानि सं (यन्तु). अमृताय आप्यायमानः दिवि उत्तमानि अवांसि धिन्व ।

१९ या ते धमानी हविषा यजन्ति ता ते विश्वा यज्ञं परिभूः अस्तु. सोम, गयस्मनः, प्रतरणः, सुनीरः, अवीरहा, दुर्यान् प्र चर ।

२० यः अग्ने ददातान्, सोमः धेनुं. सोमः आशुं अवंतं, सोमः धर्मन्त्यं, सदन्यं, विदध्यं, सभेयं विप्रवर्जं, वीरं ददाति ।

Soma, we shall rejoice in thee, invincible in battles, helpful in combats, the conductor of the waters from the heaven, saviour in times of calamity,¹⁸ born in sacrifices, possessing good mansions, endowed with great glory and (ever) triumphant. 21

Thou, Soma, didst create all these medicinal herbs, thou, the waters, thou, the kine. Thou didst spread the vast atmosphere and thou didst dispel¹⁹ the darkness with light. 22

Soma, mighty and divine, from thy divine heart fight for us to win a (vast) amount of wealth. Let none hinder²⁰ thee. Thou dost hold thy sway over valour. In contests for obtaining cows, display²¹ thy splendour before both sides. 23 (23)

S O O K T A 92.

Rishi, Gotama, the son of Rahugana; Deity, Usha.

These renowned Dawns have displayed their banner. On the first half of the atmosphere they cast forth their lovely light. With their glittering¹ rays, on proceed these Mother Cows looking like warriors brandishing their arms. 1

२१ सोम, युत्सु आषाज्ढं, वृत्तनासु परि अत्सां स्वर्षां, वृजनस्य^{१८} गोषां, भरेदुजां, सुक्षितिं, सुधवसं जयन्तं त्वा अन्तु मदेम ।

२२ सोम, त्वं इमाः विश्वाः ओषधीः, स्वः अपः, त्वं याः अजनयः, त्वं उरु अन्तरिक्षं आ ततन्य. त्वं पयोतिषा तमः वि ववर्थ^{१९} ।

२३ सहस्रावन् देव सोम, देवेन मनसा, नः तव्यः भागं अभि युष्य. त्वा मा आतनन्,^{२०} धीर्यस्य ईक्षिये. गोक्षीं अभयेभ्यः प्र विक्रिस्व^{२१} ।

१ एताः स्याः उपसः केतुं अकृत. रजस्रः पूर्वं अर्थे भातुं अंजते. धृणवः आयुधानि इव निष्कृन्वानाः अक्षीः^१ गावः मातरः प्रति यन्ति ।

(How) easily their ruddy beams fly up! Bright, easy to be yoked, have they harnessed their cows. The Dawns have held the same intentions² (in mind) as before; the bright Ones have brought with them refulgent lustre. 2

Ever bringing sustenance for the pious worshipper who offers them good oblations and pours out the Soma, these Dames, riding in the same car, as it were, parade their exploits from afar in consequence of their vigorous activity.³ 3

Like an actress⁴ she, (the Dawn), puts on different garbs.⁵ Her bosom she leaves open to view as the cow her udders.⁶ As the kine leave their stall so does she cast away gloom, bringing light to the whole universe. 4

Lo, her blazing light has become visible. It spreads and dispels the thickened⁷ gloom. She has hedecked her person like the sacred Post⁸ in sacrifices. The Heaven's Daughter has invested herself with wondrous lustre. 5 (24)

We have come, Ho, out of this darkness! Casting forth her splendour, her intentions the Dawn doth reveal. The Bright One smiles and looks lovely like a charming verse. She has come to shower her favours robed in her most elegant garb.⁹ 6

२ अरणाः मानवः कृपा उत ३.पस्य. रत्नायुज अरणीः गाः कयुक्षत. पूर्वार्ध उपसः वदुनानि^१ अकन. अरणीः रत्नान्तं मानुं अदिशयुः

३ सुहृते सुदानवे सुन्वते यजमानाय विश्वा इत अह इपं वहन्तीः नारीः परावतः समानेन योजनेन विष्टिमिः^२ अपसः न अर्वन्ति ।

४ नृतः^३ इव पेसांसि^४ अधि वपते उर्या इद यज्ञः^५ रक्षः अय ऊर्गुने. विश्वस्ते सुपनाय ज्योतिः कृण्वती उपाः, गावः यज्ञ, न तमः वि अ वः ।

५ अरयाः रक्षत् अविः प्रति अर्द्धः. वि तिदृते. अर्थ^६ कृण्वे वापते. विदेषु स्वर्गं न पेसाः अजन्त. दिवः दुहिता चित्रं मानुं अश्रेत ।

६ आस्य तमसः पारं अतारिम. उपाः उर्यन्ती वदुना कृणोति विभान्ती छन्दः न ध्रिये स्मयते. वृप्रतीक्षे सौमनाय अजीगः ।

The bright Daughter of the Heaven, the inspirer of truth and sweetness, is here glorified by the Gotamas Ushas thou dost deal out powers (to us) whereby we might get progeny and heroes, which (riches) are characterised by the possession of steeds; and whereby cows are principally secured. 7

Kind Ushas, who art born of Energy and dost shine on vast regions, exhibiting thy miraculous power and earning renown, (through thee) I shall enjoy the fame of having brave men in my service and shall obtain wealth characterised by the possession of steeds and giving employment to a host of retainers. 8

Having glanced at the worlds this goddess takes back her look and begins to shine refulgently. Waking up the whole animal creation to its activity she has achieved the praises of all wise men. 9

This goddess who is born over and over again and is (etill) very ancient, who appears lovely, arrayed in the same hues, and who mars the life like a dog-killer who strikes terror by his butchery, stands (here) shortening the days of the mortal man's life. 10 (25)

Here has she awakened revealing the skirts of heaven. She is expelling her sister far and away. Shortening the span of a man's life, this Dame is shining with her lover's splendour. 11

७ भास्वती सृष्टतानां नेत्री दिवः दुहितृ गौतमेभिः स्ववे. उपः, प्रजावतः, वृषतः, अश्वबुध्यान्, गोअग्रान् वाजान् उप मासि ।

८ वाजप्रमृता या सुदससा" भदसा बृहन्तं विभासि शुभये उपः, तं सुवीरं यससं दासप्रवर्गे अश्वबुध्या रयि भक्ष्यान् ।

९ विश्वानि भुवना अगिष्य देवी चक्षुः प्रतीची उर्विया वि भाति. विश्वं जीव चरवे बोधयन्ती विश्वस्य मत्तयोः" वाचं अविदत् ।

१० पुनः पुनः जायमाना पुराणी, समान वर्ण अभि शुक्लमाना, वृष्टुः" विजः" स्वरी" इव आ मि । ना देवी मनेस्य आयुः जरयन्ती ।

११ दिवः अन्तान् वि ऊर्ध्वनी अक्षोधि. स्वसारं सनुतः" अप युयोति. सनुष्या युषानि प्रमिनती योषा जारस्य योषा वि भाति ।

Bringing the cattle to view as the ocean displays its waters, the kind (Ushas) of wondrous lustre has extensively shone forth. Never suffering the divine mandates (to dwindle in esteem) she is seen to appear along with the sun's rays. 12

Mighty Ushas, bring us that wonderful fortune whereby we may obtain children and grand-children. 13

O thou Ushas, who art truthful and sweet, who art full of splendour, and who art rich in steeds and kine, shine for us to give us wealth. 14

Mighty Dawn, do yoke to-day thy tawny steeds and bring us all good joys. 15 (26)

Ashwins, destroyers (of foes), direct with a unanimous mind your chariot towards our house filling it with cows and gold. 16

१२ मित्रस्य वरुणस्य धावसे" अवयातां मरुतां अयं देवः" अद्भुतः शृङ्ख, एषां मनः नः शु भुः ।

१३ देवतां देवः, अद्भुतः मित्रः अति-वसुतां वसुः, अश्वरे व्याहः अश्वि. तव-यप्रयस्तमे दामेनू स्याम ।

१४ तनु ते मर्दं, यन् स्वे दमे सोमाद्भुतः समिद्धः शृङ्खलतमः जरसे," दाशुपे रत्नं श्रविणं च दधसि ।

१५ मुशविणः अदिते" वस्मे त्वं सर्वताता" अनाग्यस्त्व ददाताः, य मरेण शवसा चोदयासि, प्रभावता ते राधमा स्याम ।

१६ देव अग्ने, सौमग्यत्वस्य विद्वान् त्वं इह अस्माकं आयुः श्रविण. मित्रः वरुणः अदितिः सिन्धुः श्रविणी उत योः नः तनु ममहन्ता" ।

Ashwins, grant us might, ye who have thus brought the praiseworthy light of heaven down to men. 17

May these twin-gods, who are the givers of happiness, destroyers (of foes) and traversers of golden paths, conduct hither the gods who wake up at the dawn, for drinking the Soma. 18 (27)

S O O K T A 93.

Rishi, Gotama, the son of Rahugana; Diety, Agni and Soma.

Mighty Agni and Soma, hearken well to my call, accept my good hymns and be (a source of) happiness to your worshipper. 1

Agni and Soma, for the sake of him who offers this prayer to you to-day, bring excellent prowess whereby his kine may multiply and he may get good steeds. 2

Agni and Soma, may he who will offer you an oblation or present you with a sacrifice, obtain good prowess along with progeny and enjoy full days of his life. 3

१७ अश्विना, वीं जनाय श्लोक "ज्योतिः दिवः इत्था आ चक्रधुः, युवं नः ऊर्जं" आ वदत ।

१८ मयोमुवा, दद्या, हिरण्यवर्तनी, "देवा उपर्वुषः सोमपीतये इह आ वहन्तु ।

१ वृषणा अग्नीषोमी इम मे इव सु राशुत, मृक्कानि हयंत, दाशुपे मयः भवत ।

२ अग्नीषोमा यः भय इद वचः वां सपयति तस्मै मवां पोष स्वर्ण्य सुवीर्यं धत्त ।

३ अग्नीषोमा यः आहुतिं यः वां हविष्कृतिं दाशात स प्रजया सुवीर्यं विश्वं आयुः वि अभवत् ।

Agni and Soma, that heroism of yours was vividly seen when ye took off from Pani his well-guarded¹ treasures the kine—what time vanquished the remaining forces of Brisaya and procured one single light for the good of many. 4

Soma, thou and Agni, both of great might, did together fix these lights in the heaven; Agni and Soma, ye freed the imprisoned streams from evil repute. 5

Matarishwan brought one of you from the heaven and the Falcon churned the other out of the mountain. Agni and Soma, ye, delighted with hymns, made the world wide for the celebration of sacrifices. 6 (28)

Agni and Soma, taste this oblation (here) presented;² accept it and relish³ it, O Powerful Ones. Be the grantors of excellent happiness and excellent protection and bring the same bliss for the sacrificer which ye grant to him who resorts to you. 7

Agni and Soma, whoever would worship you with an oblation, or would, with ghee (adore you) with a pious mind⁴—his rites do ye protect and guard from harm, and do ye grant great bliss to (all) people—thy subjects. 8

४ अग्नीषोमा, यन् पणि अवसं^१ गाः अमुष्णीतं वृषयस्य दोषः बहुभ्यः एकं उयोतिः अविन्दतं तन् वां वीर्यं चोति ।

५ सोम, अग्निः च सकृत् युवं एतानि रोचनानि दिवि अवसतं. अग्नीषोमौ पृथीतान् सिन्धून् अवयात् अभिशस्तेः अमुचतं ।

६ अन्यं मातरिश्वा दिवः आ जमार अन्यं देयनः भदेः परि अमभात् अग्नीषोमा मद्राणा वावृधाना यशाय लेकं उरु चक्रधुः ।

७ अग्नीषोमा, प्ररियनस्य^१ हविषः वीत^२ हव्यतं, वृषणा, श्रेषां सुशर्माणा सुअवसा भूतं हि अय योः शं दत्तमानाय धत्तं ।

८ अग्नीषोमा, यः हविषा सपर्यान्, यः देवदीर्घा^३ मनसा वृतेन तस्य प्रतं रक्षतं, भद्रस्यः पातं, जनाय निशेमहि शर्मं यच्छतं ।

Agni and Soma, of common knowledge and common invocation,⁸ cherish ye a liking for our prayers. Together did ye appear among the gods. 9

Agni and Soma, whosoever presents you with ghee, for him blaze ye with immense splendour. 10

Agni and Soma, relish ye these oblations and approach us conjointly.⁹ 11

Agni and Soma, fill our steeds⁷ (with nourishment). May our kine from whom we derived our oblations prosper. Bestow on us, thy worshippers, manifold powers and make our sacrifice known everywhere. 12 (29)

ANUVAKA 16.

SOOKTA 94.

Rishi, Kutsa Angiras; Diety, Agni.

With a devout mind we shall offer as a chariot this hymn to the worthy and all-knowing (Agni). Verily his kind heart is in conjunctions well-disposed towards us. Agni, living under thy friendship let us not perish. 1

९ अग्नीषोमा, सवेदसा सहृती गिरः वनतः देवज्ञा स यभूवधुः ।

१० अग्नीषोमा, यः वां अनेन वृतेन दाशति तस्मै वृद्धं दीदयत ।

११ अग्नीषोमा, इमानि नः हव्या युवं जुजोषत सचा नः उप यात ।

१२ अग्नीषोमा, नः अर्बतः पिपृत, हव्यसूदः* उलियाः आ प्यायंतो. मपवत्यु* अस्मे बलानि घत्तं, नः अध्वर धृष्टिमन्त कृणुत ।

१ अर्हते जातवेदसे इमं स्तोमं रथे इवि मनीषया सं मदेम. अरय प्रमतिः हि संसदि नः भद्रा भवे, तय सह्ये दय मा रिषाम ।

He for whom thou dost offer a sacrifice wins success. Even without horses, he can live (free from harm). Eminent might does he possess. Prosperity¹ is with him. He never meets with any² difficulty. Agni, living under thy friendship, let us not perish. 2

We shall (verily) have thee blazing. Make our prayers successful. The gods taste (only) those oblations which are thrown in thee. Conduct thou the gods hither, for we long for them. Agni, living under thy friendship, let us not perish. 3

We shall bring thee fuel and offer thee oblations, kindling thee on every sacrificial occasion. Crown our prayers with success that we may live³ very long. Agni, living under thy friendship, let us not perish. 4

He is the guardian of the people. Through him can all creatures—both biped and quadruped—move out at night. Thou art a wondrous but lofty banner⁴ of the Dawn. Agni, living under thy friendship, let us not perish. 5 (30)

Thou art the leader (of a sacrifice) : thou art its ancient oblation-bearer. Thou art the giver of injunctions, the purifier,⁵ and, by thy very birth, the High Priest. Wise One, thou, being sapient, dost bear all priestly duties. Agni, living under thy friendship, let us not perish. 6

२ यस्मै त्व आ यज्ञसे स साधयति, अनवां क्षेति, शुवीये दधते, स त्वाव', एतं ब्रह्मतिः न अश्रोति अग्ने, तव सहये वयं मा रिषाम ।

३ त्वा समिधं शक्नेम, धियः साधय, त्वे आहुतं देवाः अदन्ति, त्व आदित्याव आ वह, तान् हि उद्मसि ।

४ इष्मं अरत, पर्वणापर्वणा चितयन्तः वयं ते हवीषि कृण्वाम, जीवातवे' धियः प्रतरं साधय ।

५ विशां गोपाः, यत् द्विषत् उत च चतुष्पत् जन्तवः अश्वनुभिः अस्य चरन्ति, उपसः महान् चित्रः प्रहेतः' आम ।

६ त्वं अश्वयुः उत मृष्यः होता, प्रशास्ता, जनुषा पोता, पुरोहिताः अति धीर विद्वान् विश्वा आदित्य्या पुत्र्यः ।

O Agni, who art lovely alike in every way, who even from afar,⁶ dost refulgently blaze as though thou wert near, and who, O, god, canst see even through the blindig⁷ gloom of the night, living under thy friendship, let us not perish. 7

O gods, let the chariot of the Soma-offerer be foremost, and may our praise overpass the wicked⁸ in heart. Do understand (every) prayer of ours and make it successful. Agni, living under thy friendship, let us not perish. 8

With thy deadly weapons, do thou slay the evil-minded as also all the wicked souls⁹ that may be near thee or afar. Make the path of the sacrifice easy for the adorer, and Agni, living under thy friendship, let us not perish. 9

When thou hast harnessed to thy chariot thy wind-impelled, bright and ruddy steeds, thy roar becomes loud like that of a bull and thou dost envelop¹¹ the trees of the forest with thy flag-bannered flame. Agni, living under thy friendship, let us not perish. 10 (31)

When thy sparks are scattered about, devouring the grass, the very birds get frightened at thy roaring. Then clear too does the path become for thy chariot. Agni, living under thy friendship, let us not perish. 11

७ यः विश्वतः सरद् सुप्रतीकः यसि दूरे चित् सन् तज्जित् इव अति रोचते. देव, राज्याः अन्यः चित् अति पश्यति ।

८ देवाः. सुन्वतः रयः पूर्वः भवतु अस्माकं दाताः दृढय. अभि अस्तु. तत् वचः आ जानीत उत पुन्यत ।

९ दुन्नासान्, दृढयः, ये केचित् अग्निः दूरे वा अग्निः, वर्षः अप जहि अध गृणते यज्ञाय सुग इति ।

१० यत् अहया वातज्ज्ञा रोहितं रथं अयुग्धा. ते रथ. वृषभश्च इव. धूमकेतुना चनिनः इन्दसि आत् ।

११ यत् यवसादः ते द्रप्ताः वि अरिधम् अथ ग्वेनात् पतन्निग उत विभुः तत् तावकेभ्यः रथेभ्यः ते सुग ।

Wonderful (indeed) is this wrath¹² of the Maruts who descend down for the satisfaction of¹³ Mitra and Varuna. Agni, make us happy. Let their mind be (drawn) (towards us) again. Living under thy friendship, let us not perish. 12

A god amongst gods art thou, aye, a wonderful friend, Vasu of Vasus, lovely in sacrifices. We shall abide under thy beneficent shelter extending far and wide. Agni, living under thy friendship, let us not perish. 13

That is (verily) thy boon that, presented with the Soma at thy own home, thou dost, blazing, voice¹⁴ forth greatest blessings, and dost also bestow choicest gifts and wealth on the offerer. Agni, living under thy friendship, let us not perish. 14

Lord of excellent Riches,¹⁵ possessor of unbroken sovereignty, we shall abide in the enjoyment of thy favour which bestows good progeny (on the adorers)—like him, whom, thou dost in every way¹⁶ grant freedom from sin, and whom thou dost lead to prosperity along with might and happiness. 15

Divine Agni, do thou who hast knowledge of what real happiness is, enhance here¹⁷ our years of life. May Mitra and Varuna grant their consent to this (prayer), as also, Aditi, the Ocean the Earth and the Heaven. 16 (32) (6)

१२ सिन्धुः न क्षोदः पश्यन् न प्रयाणा सुभगा चित्रा उर्दिष्या वि अर्धेन१. इव्यानि मत्तानि अभिनती सूर्यस्य रश्मिभिः दक्षाना चिति१ ।

१३ वाजिनीवति उपः येन तोक् च तनयं च धामदे तर् चित्रं अस्मभ्यं आ भर ।

१४ सुनृतावति गोमति अश्ववति विभावति उपः अय इह अस्मे रेवन् वि उत्छ ।

१५ वाजिनीवति उपः, अय अरणान् अश्वान् युद्धं हि, अय विश्वा सौमगानि नः आ वह ।

१६ दक्ष अश्विना, समनसा रथं अस्मन् वसिः गोमन हिरण्यवन् अश्वं कृ नि यच्छते ।

Adhyaya 7.

SOOKTA 95.

Rishi-Kutsa Angiras; Dicty-Agni.

By their good paths the Two, in forms unlike, do travel. Each gives the suck to a Babe by turns. The infant in complexion yellow, gets its nourishment¹ from One and the bright Infant has appeared to thrive with the other. 1

The ten uninactive Maids of Twastri did bring forth this sportive² Babe. (Lo) they carry him hither and thither, the Bright One, whose lustre is refulgent and whose fame has spread far and wide among the people. 2

They celebrate his three manifestations³—one in the ocean, another in the heaven and the third in the waters (of the atmosphere). Regulating from the east every quarter of the earthly regions and regulating the seasons, he has set them (each) in their proper order.⁴ 3.

Who (indeed) of you knows him as he lies hidden⁵? This Babe did bring forth even his Mothers with his might. Seed of many, great, sapient and powerful,⁶ he is coming out from the scenes⁷ of his wondrous deeds.⁷ 4

१ विह्वे द्वे स्वर्थे चरतः । अन्याअन्या वत्स उप धापयेते । अन्वस्यां हरिः पशवान् भवति, अन्वस्यां ध्रुवः सुवर्णाः ददौ ।

२ त्वष्टुः अतन्द्रासः दश सुवतयः इमं विभृजं गर्भं जनयन्त । दिग्मानीक जनेषु स्वयंशसं विरोचमानं परि नयन्ति ।

३ समुदे एकं, दिवि एकं, अप्सु (एकं), ऊरु त्रीणि जानां परि भूयन्ति । पुरो अनु पार्थिवानां प्रदशं ऋतुं प्रशासत् अनुष्टुं वि दधौ ।

४ निष्ये इमं वः कः का चिकेत? वत्सः स्वभाभिः भ्रातृः जनयत । गृहीनां गर्भैः, महान्, कविः, पशवान् अपसां उपस्थात् नि चरति ।

With them (the waters) he grows, lovely, visible,⁹ self-renowned, and on their banks standing upright while they follow their bends and curves. Both the worlds of Twastri got terror of him as he was being born. But now they return and come nigh to the Lion. 5 (1)

The two good Ones rear him like two Dames. Quick they come to him like kine roaring for their young. He whom, they (the worshippers) decorate on the right with oblations, has become the most powerful of all powerful beings. 6

Like the Sun he stretches his arms. On He strives, the formidable One, bedecking the two Showerers. From each and every object he wrests off its bright garment,¹⁰ aye, he takes off the new vestments (even) from his mothers. 7

When he, at his home, associates himself with the kine and the waters, an eminently bright form he can (forthwith) put on. Talent incarnate, he, the wise One, doth cleanse the Stem, and this it is which brings about his meeting (with the gods) at sacrifices. 8

Far-traversing and refulgent, thy light¹¹ envelopes the Stem, the abode of thee the Mighty One. Blazing forth, Agni, with all thy far-renowned flames, do protect us with thy never ceasing succours.¹² 9

५ चादः अविष्टयः आशु वर्धनः । स्वयशाः जिदानां उपस्थे ऊर्ध्वः । सद्यः उमे जायमानान् विभ्यतुः, प्रतीचीं सिंहं प्रति जोषयेते ।

६ मदे उमे मेने न जोषयेते । बाधाः गावः न एवः उप तस्युः । य दक्षिणतः हविर्भिः अंजति सः दक्षणां दक्षपतिः बभूव ।

७ सविता इव बाहू उन् वीर्यमोति । सिन्धो उमे ऋजन् भीमः यतते । सिमरमान् शुक्रं अक्रे" उन् अजने । मानुभ्यः नवा वगना जहाति ।

८ यन् सदे गोभिः अद्रिः संश्रुचानः उत्तरं त्वेषं रूपं कृणुते । धीः कविः बुध्रं परि मर्मज्यते । ता देवताना समितिः बभूव ।

९ ते उह विरोचमानं जयः" महिषस्य धाम बुध्रं परि एति । अमे स्वयशोभिः विधेभिः इन्द्रः अदन्धेभिः पापुभिः" अस्मान् पाहि ।

In barren¹³ spots, he brings a stream, a water-course, why, (even) floods. With dashing waves he inundates the earth. He gulps down his stomach all ancient things and struts (proudly) through new creepers. 10

Thus waxing, Agni, with our logs of wood, Purifier, shine forth, shedding wealth (on us) and earning renown. And let Mitra and Varuna give their approval to this our prayer, as also Aditi, the Ocean, the Earth and the Heaven. 11 (2)

S O O K T A 96.

Rishi-Kutsa Angiras; Diety-Shuddhogni.

Born of Energy as of old, verily¹ he did at once acquire all genius. The Waters and the Intellect have made him a friend and the gods resorted to him, the bounteous Agni. 1

Moved by the prayer² of Ayu, he did generate this progeny of Manu with his ancient wisdom and create the Heaven and the Waters with his all-spreading light. The gods did (therefore) resort to him the bounteous Agni. 2

Invoked and decorated, him, did pious³ people first glorify, him, who is the accomplisher of sacrifices, the son of energy, supporter (of Universe) and extremely liberal. The gods (too) have resorted to this bounteous Agni. 3

१- धनवत्" स्रोतः कर्मिणां कृते । शुक्रैः कर्मिभिः स्त्री अभि नक्षति । विश्वा सनानि जडेषु धत्ते । नवायु प्रसृपु अंतः चरति ।

११ पावक अग्ने, नः समिधा एव वृथानः भवते रेवत् वि भाहि मित्रः वरुणः अदितिः सिन्धुः पृथिवी उत सौः तत् नः समदन्ता ।

१ प्रकृषा सहसा जायमानः सः विश्वा काव्यानि सद्यः वद् अथत्त । आपः च धियणा च मित्रं साधन् । देवाः द्विणोद् अग्निं धारयन् ।

२ आयोः निविदा^१ सः पूर्वया कव्यता मनूनां इमाः प्रजाः अजनयत्, विवरता चक्षसा यो अपः च ।

३ कर्मः पुत्रं, भरतं, सुप्रदायं यज्ञसाधं प्रथमं आहुतं वृजसाधं तं आरीः^२ विशाः इजत ।

That Matarishwan, the possessor of illimitable⁴ prosperity, the winner of Heaven, the protector of men and the creator of the Heaven and the Earth, did find out an (excellent) path for his progeny. The gods (too) did therefore resort to this hounteous Agni. 4

The Night and Dawn, ever changing⁵ their hues, give suck to this one Child, meeting⁶ together. Through the Heaven and the Earth he of golden complexion doth shine forth. The Gods have resorted to him, the bounteous Agni. 5 (3)

He is the prime source of wealth, grantor of riches, banner of the sacrifice and the accomplisher of the wishes⁷ of the supplicant.⁷ The gods, intent on preserving their Immortality, have resorted to him the bounteous Agni. 6

The gods have resorted to this bounteous Agni who now⁹ is and, afore this, was the abode of wealth, who is the seat¹⁰ (of happiness) to whoever is born or will hereafter be born, and who is the protector of that which exists or will afterwards spring into existence. 7

The hounteous One has granted us quickly-swelling¹¹ wealth, he has granted us wealth abounding; with heroes, he has granted as sustenance along with brave progeny. He is the bounteous One giving (us) long life. 8

४ विनां गोपाः रीदस्योः जनिता स्वर्दिन् पुरुवारपुष्टिः सः सातरिश्वा तनयाय मातु विदन् ।

५ वर्ण ओमम्याने नक्षत्राण्यमा समीचीनं एकं शिशुं धारयेते । स्वयमः दावाक्षामा अन्तः वि भाति ।

६ रायः पुत्रः वसुनां संगमनः यद्वस्य वेतुः वेः मन्मसाधनः । अमृतं रक्षमाणायः देवाः एनं द्रविणोदा अग्निं धारयन् ।

७ नुं च पुरा च रयीणां सदनं, जानस्य च जायमानस्य च क्षां, भूरेः सतः च मवतुः च गोपां द्रविणोदां अग्निं देवाः धारयन् ।

८ द्रविणोदाः वसुस्य सनरस्य द्रविणस्य प्र यंसन् । द्रविणोदाः नः वीरवतीं द्युं । द्रविणोदाः दीप्यं आदुः रायते ।

Thus waxing, Agni, with our logs of wood, Purifier, shine forth, shedding wealth (on us) and earning renown. And let Mitra and Varuna give their approval to this our prayer, as also Aditi, the Ocean, the Earth and the Heaven. 9 (4)

BOOKTA 97.

Rishi-Kutsa Angiras; Diety-Soma.

May he blaze away our sin—Blaze with riches, Agni—Aye may he blaze away our sin. 1

With a desire for well-settled¹ and well-acquisitioned² affluence we offer our worship. May he blaze away our sin. 2

Since this (adorer) is of all these the greatest reciter of praise³ and so are the (other) learned men with us, may he blaze away our sin. 3

Since, Agni, we are thine adorers born—(since) we are thine—may he (i. c. Agni) blaze away our sin. 4

Since the powerful rays of the Agni are spreading everywhere, may he blaze away our sin. 5

१ पावक अग्ने, एव नः समिधा दधानः धवसे रेवत् वि भाहि । मित्रः, वरुणः, अदितिः, सिन्धुः, पृथिवी उत योः तत् नः ममहता ।

१ नः अथ अप शोशुचत् । अग्ने, रयि आ शुशुभ । नः अथ अप शोशुचत् ।

२ सुक्षेत्रिया^१ सुगातुया^२ च वसुया यजामहे.

३ यत् एषां प्र भदिष्टः^३, अरमाक्यः सूर्यः च, नः अप अप शोशुचत् ।

४ अग्ने, यत् नय ते सूर्यः प्र जायेमहि, न अप अप शोशुचत् ।

५ यत् सद्वत्तः अग्नेः भानवः विश्वतः प्र यति, न अप अप शोशुचत् ।

Setting thy face in every direction, (Agni), verily thou art on every side. May he (i. e. Agni), blaze away our sin. 6

Setting thy face in every direction, (Agni) hear us past our enemies as in a boat. May he (i. e. Agni) blaze away our sin. 7

For our well-being, bear⁴ us through (with safety) as beyond the sea in a boat. May he (i. e. Agni) blaze away our sin. 8 (5)

S O O K T A 98.

Rishi-Kutsa Angiras; Deity-Agni.

We shall (ever) abide under the kind favour of this (Agni) who is friendly to all men. Verily whom does this sovereign (protect)? He is the glory¹ of all the world. Born from here he observes all this. Friend of man, he strives² with the Sun. 1

Sought, aye, Agni³ who is sought in the heaven and sought on the earth, has pervaded all medicinal herbs. Friend of the entire humanity, through his might is Agni sought. May he protect us day and by night from the wicked. 2

१ विश्वतोमुख, तद्दि विश्वतः परिभूः अग्निः ।

७ विश्वतोमुख, नाकाश्च नः द्विपः अति पारयः ।

८ नावया सिंधुं इव स्वम्नये सः नः अति परं ।

१ वैश्वानरस्य सुमती इयाम् । रात्रा कं दि ? भुवनानां अनित्रीः इतः जातः इदं विश्वं वि षटे । वैश्वानरः सूर्येण यतते ।

२ दिवि पृष्टः, पृथिव्यां पृष्टः पृष्टः अग्निः दिक्षाः ओदधीः आ दिदेश । वैश्वानरः अग्निः सर्वा पृष्टः । सः दिवा नक्तं नः रिपः पानुः ।

Friend of the whole human race, may that Truth be (ever) thine. May riches flow to us in profusion.³ May Mitra and Varuna give their approval to this prayer as also Aditi, the Sea, the Earth and the Heaven. 3 (6)

SOOKTA 99.

Rishi-Kashyaprihi, the son of Marichi; Diety-Ashuddhogni.

Let us express the Soma for the omniscient (Agni). He burns down the possessions of those who behave to us with hostility. May that Agni bear us past all difficulty and evils as through the ocean in a boat. 1 (7)

SOOKTA 100.

*Rishi-Rijrashva, Ambareesh, Sahadeo, Bhayaman, Suradha;
Deity-Indra.*

May that Indra who possesses an abode in common with other powerful gods, who is the supreme lord of the vast heaven and earth, who holds¹ a power which is real and who is worthy of oblations when the soma juice is prepared, come hither, attended by the Maruts, with succours for us. 1

May that Indra whose course² is resistless³ as that of the Sun, who, the slayer of Vritra, is (filled with) vigour whenever the Soma juice is expressed, and who, with his friends, is most powerful, come hither, attended by the Maruts, by his paths,⁴ with succours for us. 2

३ वैश्वानर, तव इव सत्य अरु । मयवानः रायः अस्मान् । सचतां मित्रः, वरुणः, आदितिः, सिन्धुः, पृथिवी उत यौः नः तत् ममइन्तां ।

१ जातवेदसे सोम मुनवाम । अरातीयतः वेदः नि ददाति । सः अग्निः नावा इव सिन्धु विश्वा दुर्गाणिदुरिता नः अति पर्यत् ।

१ सः इवाः इण्येभिः समोवाः, महः दिवः पृथिव्याः च सभाद्, पतीनसत्त्वा, भरेषु हव्यः, सः मरुतान् इन्द्रः नः कृती भवतु ।

२ सूर्यस्य इव यस्य यामः अनाप्तः, भरेभरे वृत्रहा शुभ्रः अस्ति, सखिभिः इपतमः मरुतान् इन्द्रः स्वभिः एवैः नः कृती भवतु ।

May that Indra, whose courses, resistless through might, proceed forward, milking as it were the juices of the Heaven, who overcomes his foes and who with his warlike deeds is (ever) triumphant, come hither, attended by the Maruts with succours for us. 3

Being a friend to friends and a hero to heroes, he became the foremost Angiras among the Angirasas. Receiving most praise amongst those who are praised⁵ and (ever) supreme through glorifications, may that Indra, come hither, attended by the Maruts, with succours for us. 4

Vanquishing⁷ the enemies in battles,⁶ he has become mighty⁸ with the Rudras, as if with his own son. May Indra, gathering renown along with other Divinities of common abode, come hither, attended by the Maruts, with succours for us. 5 (8)

Subduer¹⁰ of wrath, the doer of combats,¹¹ he did trace out the Sun along with our heroes. May that Indra, who is invoked of many and who is the protector of the good, come hither to-day, attended by the Maruts, with succours for us. 6

His energy cheered¹² him up in battles where heroes strive for spoil. Men have made him the guardian¹³ of their welfare. He rules singly over all pious deeds.¹⁴ May (therefore) that Indra come hither, attended by the Maruts, with succours for us. 7

३ धवसा अपरीताः यस्य पयासः दिवः न रेतसः दुधानाः यात, सरद्धेयाः, पौत्येभिः सखाहिः मरुतान् इन्द्रः नः कर्ता भवतु ।

४ सखिभिः सखा सन् इपभिः इपा सः अंगिरोग्रिभिः अंगिरस्तमः भूत् । अग्रिमभिः अग्रमी, गानुभिः ज्येष्ठः मरुतान् इन्द्रः नः कर्ता भवतु ।

५ वृषणं अग्निप्राण सखायान् सः सुनुभिः न रदेभिः अम्भ्या । सनीत्येभिः धवसाणि त्वेव मरुतान् इन्द्रः नः कर्ता भवतु ।

६ मन्दुर्माः समदनस्य कर्ता सः व्यस्माद्येभिः कृमिः सूर्ये सनत् । पुरद्वृतः सत्पातः मरुतान् इन्द्रः अस्मिन् अहन् नः कर्ता भवतु ।

७ दूरसती तं स्तनयः रणयन् । क्षिप्रयः तं धेमास्य त्रां शृण्वत् । विश्वस्य कश्यपस्य सः एकः द्वे । मरुतान् इन्द्रः नः कर्ता भवतु ।

On days of festivity energies have flowed to him. Heroes have resorted to him, the Hero, for wealth and protection. He gained light even through the most blinding gloom. May (therefore) that Indra come hither, attended by the Maruts, with succours for us. 8

Even the mighty¹⁵ he holds in check with his left (hand) and in his right he holds the treasured wealth. (Moved) even by the reciter of praise he wins wealth. May (therefore) that Indra come hither, attended by the Maruts, with succours for us. 9

With hosts (of men) and with chariots he wins (spoils). Well is he known to-day by all people. With his deeds of bravery he vanquishes the impious.¹⁶ May (therefore) that Indra come hither, attended by the Maruts, with succours for us. 10 (9)

Invoked by many, when he goes out with (swift) movements to battles,¹⁷ urged by kinsmen or strangers, may that Indra come hither, attended by the Maruts, with succours for us, that we might win waters and children and grandchildren. 11

He is the bearer of Vajra, the slayer of foes, dreadful, fierce, possessed of thousandfold wisdom, the leader of hundreds, powerful, Soma-like¹⁸ in vigour, and the guardian of five¹⁹ races. May that Indra come hither, attended by the Maruts, with succours for us. 12

८ उत्सवेषु शवसः सं अप्सन्त । शवसे धनाय नरः सं नरं । अन्धे चित्र तमसि सः ज्योतिः विदत् ।

९ सः सज्देन प्राधतः चित्र यमति । सः दक्षिणे कृत्तानि संस्पृभीता । कीरिणा चित्र सः धनानि सनिता ।

१० सः प्राग्मेभिः सनिता । सः रयेभिः । विश्वाभिः कृष्टिभिः अद्यविदे नु । स पौत्स्येभिः अशरतीः अग्निभूः ।

११ पुष्टहूतः सः जामिभिः अजामिभिः वा मीळ्दे एवैः समजाति, अपां लोकस्य तनयस्य जेये मरुत्वान् इन्द्रः नः ऊती भवतु । ११

१२ सः वज्रधत्त, दस्युह, मीमः, उग्रः, सहस्रचेताः, सतनीधः, ऋभ्या । शवसा चघीयः न, पांचजन्यः ।

Like the powerful and fierce thunder²⁰ of heaven, loud does his Vajra roar out, achieving the celestial worlds. All gains go towards him, and so do all riches. May Indra come hither, attended by the Maruts, with succours for us. 13

May that (Indra) whose greatness and glory perpetually envelop, through his might, the Heaven and Earth on all sides, bear us through (calamities), delighted with our rites.²¹ May Indra come hither, attended by the Maruts, with succours for us. 14

May that Indra, the pervader by his might²² of Heaven and Earth, the limit of whose prowess, neither the mortal, nor the waters did reach, come hither, attended by the Maruts, with succours for us. 15 (10)

The tawny and black (mare), bristling²³ with rays, lovely abiding in heaven²⁴ and bearing at the poles the chariot conveying the Powerful One, is seen coming through the multitude²⁵ of mortals to give wealth to Rîjrashwa. 16

Indra, the sons of Vrishagira—Rîjrashwa, Ambarishia, Jahadeva, Bhayamana, and Suradhas—along with their companions,²⁶ are singing this thy delightful hymn in honour of thee the Powerful One. 17

१३ दिवः सिमीवान् त्वेपः खयः" न तस्य खयः वज्रः क्रन्दति । सनयः धनानि तं सचन्ते ।

१४ यस्य शयसा मानं उक्थं अजग्रं विश्वतः सीं रोदसी परिमुञ्चत्, सः क्रतुभिः" मन्दसानः पारिषत् ।

१५ देवाः, देवता, मर्ताः, आपः च न यस्य शयसः अन्तं न आपुः त्वक्षता" इमा दिवः च परिषा सः मरुत्वान् इन्द्रः नः कृती भवतु ।

१६ वृषण्वन्तं रथं धृष्टं बिभ्रती रोदित् इयावा दृक्षा" सुमदश्रुः रुक्मिणीः" ऋजाश्वस्य रथे नाहुर्षासु" विधु मन्द्रा चिकेत ।

१७ इन्द्र, वायर्गिराः, ऋषाभः, अम्बरिषाः, सहदेवः, भयमानः, सुराधाः, प्रष्टिभिः" वृष्णे ते एतन् त्वयं रायः उक्थं अभि गृणन्ति ।

Invoked by many, he having slain on this earth, the wicked and the evil-doers²⁷ in due course,²⁸ annihilated them with his weapon. With his bright³⁰ companions, he, the Vajra-bearer,²⁹ won the land, won the Sun and won the waters. 18

May Indra be for-ever the utterer of blessings on us. Freed from annoyance we shall be able to obtain might. May Mitra and Varuna give their approval to this our prayer and so may Aditi, the Ocean, the Earth and the Heaven. 19 (11)

S O O K T A 101.

Rishi-Kutsa Angiras; Deity-Indra.

Offer a hymn along with the libation¹ to that joy-giving (Indra) who, with Rijishwan, slew the races of dark-coloured progeny. Desirous of his protection we invoke, for gaining his friendship, that powerful One accompanied by the Maruts in whose right hand there lies the Vajra. 1

For gaining his friendship we invoke Indra accompanied by the Maruts—Indra, who slew Vyamsa with unbounded wrath, who slew Shambara, who slew the impious Pipru and who annihilated² the never-subdued³ Shushna. 2

For gaining his friendship we invoke (Indra) accompanied by the Maruts—Indra whose great achievement is the Heaven and Earth, under whose commandment Varuna abides and so does the Sun, and to whose law the rivers (also) do adhere. 3

१० पुरुहूतः पृथिव्यां दस्युन् शिष्युन् च एवैः हत्वा शर्वा निवर्ही । सुवज्रः श्वित्येभिः सत्सामि-
धेन सनत्, सूर्यं सनत्, अपः सनत् ।

११ इन्द्रः विश्वाहा नः अधिवक्ता अस्तु । अपरिहृताः वाजं सनुयाम ।

१ यः ऋजिभना कृष्णगर्भाः निरहन् मन्दिने पिबुमत् यचः प्र भर्चत । अवस्यवः वज्रदक्षिणं मरुत्वंतं
पृथग सह्याय हवामहे ।

२ यः जह्याणेन मन्युना व्यसं, यः शम्बरं, यः अग्रतं पिबुं अहन, यः इन्द्रः अशुषं शुष्णं निअशुषक
मरुत्वंतं सह्याय हवामहे ।

३ यावापृथिवी यस्य महत् पौर्यं, यस्य व्रते वरुणः, यस्य सूर्यः, यस्य इन्द्रस्य व्रते वरुणः, यस्य सूर्यं,
यस्य इन्द्रस्य व्रत सिन्धवः सधति, मरुत्वंतं सह्याय हवामहे ।

For gaining his friendship we invoke (Indra) accompanied by the Maruts—Indra who is the lord and tamer of steeds and kine who, honoured (by all), is firmly established in every act and who is the slayer of the non-worshipper howsoever mighty. 4

For gaining his friendship we invoke Indra accompanied by the Maruts—Indra who is the whole living world, who first gained the cows for the pious worshipper, and who hurled the Dasyus down. 5

For gaining⁴ his friendship we invoke Indra accompanied by Maruts—Indra who is worthy to be invoked by the warlike and by the timid, who is called by the run-away men as well as by those who are triumphant, and whom all the worlds have run forth to meet. 6

The wise One comes in the direction of the Rudras and with the Rudras the Dame spreads her vast splendour. The hymn glorifies the renowned Indra. We invoke him accompanied by the Maruts to gain his friendship. 7

(Indra) attended by the Maruts, whether thou be rejoicing in the exalted meeting place (of the gods) or in an humble⁶ abode, come thou towards our sacrifice from thence. O thou, who art happy in Truth, we have prepared the oblations out of love⁷ for thee. 8

४ यः अश्वानां, यः गवां गोपतिः वशी, यः आरितः कर्मणि कर्मणि स्थिरः, यः इन्द्रः वीर्योः चित् अगु
न्वतः वधः, मरुतन्तं सम्प्राय हवामहे ।

५ यः विश्वस्य जगतः प्राणतः पतिः, यः ब्रह्मणे प्रथमः गाः अविन्दत, यः दस्युन् अधरात् अवातिरत,
मरुतन्तं सम्प्राय हवामहे ।

६ यः शूरभिः हव्यः, यः च भौरभिः, यः धावेद्भिः हव्यते, यः च जिग्युभिः, यं इन्द्रं विश्वा भुवना अभि^७
सदधुः, मरुतन्तं सम्प्राय हवामहे ।

७ दिव्यक्षयः दृष्टानां प्रदिश एति । ररेभिः योषां पृथु अयः^८ तनुते । मनीषा भुतं इन्द्रं अभि अचंति
मरुतन्तं सम्प्राय हवामहे ।

८ मरुतः, यत् वा परमे सधरधे, यत् वा अयमे दृजने^९ मादयाते, अतः नः अयं अष्ट आ याहि
सलरुधः लाया^{१०} हविः चकृम ।

Out of thy love, we expressed the Soma, Mighty Indra, and out of thy love, O Receiver of praise, we made the oblation. Now then, rejoice in this sacrifice along with the Maruts, seated on the holy grass, O Possessor⁸ of steeds, along with thy attendants. 9

Indra, rejoice along with the steeds that are thine. Open thy lips, move thy jaws.⁹ Wearer of a lovely crown, may bay steeds conduct thee (hither). Wish¹⁰ for and accept our oblations. 10

(Indra) is the protector of the place¹¹ where the hymn of the Maruts is sung. Through Indra shall we acquire might. May Mitra and Varuna give their approval to this our prayer and so also may Aditi, the Ocean, the Earth and the Heaven. 11 (13)

S O O K T A 102.

Rishi-Kutsa Angiras; Deity-Agni.

This eminent prayer I offer to thee who art great, as thy mind is attached¹ to this laud. On account of his might the gods felt joy for Indra who is (ever) triumphant² on occasions of festivity and gain.³ 1

The seven streams convey his glory and the wide⁴ Heaven and the Earth bear his lovely form. Verily, the Sun and the Moon travel, one without⁵ the other, that we may have light and believe in thee. 2

१ सुदक्ष, इन्द्र, लाथा रोम सुधुम । ब्रह्मवादः, स्वया हविः चक्षुः नियुक्तः, अथ सगणः वर्हिषि अहिम् । यज्ञे महद्भिः मादयस्व ।

१० इन्द्र, ये ते हरिभिः मादयस्व, शिप्रे विष्यस्व, धेने^१ वि सृजस्व । सुशिप्र, त्वा हरयः आ वहन्तु । उशन्^२ नः हव्यानि प्रति जुषस्व ।

११ मस्तुतोन्नस्य वृजनय^३ गोपाः वय इन्द्रेण वाज सनुयाम ।

१ यत् ते धिषणा अस्य स्तोत्रे आनजे^४ मही इमां धिय महः ते प्र भरे । उत्सवे प्रसवे^५ च सासहिं तं इन्द्रं देवासः रावसा अमद ।

२ सप्त नद्यः अस्य ध्रुवः विभ्रति । पृथिवी^६ यानाक्षया दर्शतं वयुः इन्द्र भदे सूर्याचन्द्रमसा अस्मे अभि- चक्षुः वितर्तुरे^७ क वरनः ।

Bounteous One, for our enrichment keep that triumphant chariot at the approach of which we are filled with delight. Bounteous Indra, praised by many, in a battle give happiness to us who love thee from our heart. 3

With thee as our ally we shall vanquish the obstructing foe.⁷ Protect thou our forces⁸ whenever⁹ the (Soma) is offered to thee. Indra, make an easy shelter¹⁰ for us and break down the power of the enemies. 4

Possessor of wealth, various indeed are these people that praise thee for protection and worship thee. But for our enrichment (alone) do thou ascend thy chariot. Indra verily thy thoughts are exceedingly triumphant. 5 (14)

His arms win the kine. His might is beyond limit. He is great.¹¹ In every act he can give his succour in hundred ways. He is the doer of battles.¹² Beyond thought¹³ is he—in prowess he is the standard. People waiting on him invoke him in various ways. 6

Thy glory amongst men, transcends, O Bounteous One; that of hundreds, and more than hundreds—aye, thousands. Our eminent prayer encouraged thee who art beyond measure.¹⁴ Hence dost thou, Demolisher of foes, slay the wicked. 7

३ मघवन्, यं ते जैत्रं (रथं) संगमे अनुमदाम, तं रथं सातये प्र अब रम । पुष्टस्तुत मघवन् इन्द्र, मनसा लायद्वाः नः नः आत्रा शर्म यच्छ ।

४ तथा युजा इतं वयं जयेम । भरेभरे आत्माकं अंशं उतु अब । इन्द्र, अरमभ्यं सुगं वरिवः कृधि । मघवन् दानूनां वृष्ण्या प्र रज ।

५ धनानां धर्ते, अवसा ता हवमानाः विष-यवः इमे जनाः नाना हि । आत्माकं सातये रम रथं आ तिष्ठ । इन्द्र, तवः मनः निश्चतं जैत्रं हि ।

६ बाहू गोजिता; इन्द्रः अमिलकृत्तुः सिमः" बर्मेन्बर्मेन् दत्तमृतिः, खनकरः," अकल्पः," ओजसा प्रतिमानं । अथ सिधामवः जनाः विद्वयन्ते ।

७ मघवन्, कृष्टिषु ते धवः उन् दत्तान्, उन् च भूयसः, उन् सहस्रात् रिरिवे । अमात्रं" ता मदी धिदपा तितिषे, अथ, पुन्दर वप्राणि जिघ्रसे ।

Lord of men, the three Earths or the three refulgent regions (of the Heaven)—such is the triple measurement of thy power. Thou hast grown beyond all this universe. Indra, from thy birth, thou art from of old, without a foe. 8

We invoke thee first among the gods; thou hast become the vanquisher in battles. May that Indra make the author (of this hymn) full of fire and inspiration¹⁵ and may he place our chariot foremost for our enrichment.¹⁷ 9

In affrays big and small, thou, O Bounteous One, dost become victorious but dost never seize the spoil. Fierce as thou art we whet thee (the more) for our protection.¹⁷ Lead us then to advancement, Indra, whenever we worship thee. 10

May Indra be for ever the utterer of blessings on us. Freed from annoyance we shall be able to obtain might. May Mitra and Varuna give their approval to this prayer and so may Aditi, the Ocean, the Earth and the Heaven. 11 (15)

S O O K T A 103.

Rishi-Kutsa Angiras; Deity-Indra.

That supreme valour¹ of thine which is thus seen the learned adorers did highly exalt² in times foregone. A part of his prowess is visible on the earth and a part in the heaven and one is united with the other as a flag (meets a flag) in battle. 1

८ वृषते, तिष्ठः भूमीः, त्रीणि रोचना, ओजसः त्रिविष्टिधातु प्रतिमान । इदं विश्वं भुवनं अति बलक्षिप्त ।
इन्द्र, सनातं जनुषा अश्वतुः असि ।

९ देवेषु प्रथमं त्वां हवामहे । पृतनासु त्वं सप्तहिः बभूव । सः इन्द्रः नः क्वरु उपमन्युं उद्भिदं, "प्रसवे" रथं पुरः कृणोतु ।

१० मघवन् अग्नेषु महसु च आज्ञां लब्ध्विष्य, धना न रुरोधिष्य । त्वां उग्रं अवसे सै शिशीममि" ।
अथ इन्द्र, हवन्तेषु नः चोदय ।

११ इन्द्रः विश्वाहा नः अधिवक्ता अस्तु । अपरिद्धताः क्वाले रजुयाम ।

१ तत् ते इदं परमं इन्द्रियं कश्यप पुरा पराजैः अपहरयते अस्य इदं अन्यत् क्षमा, अन्यत् दिवि ।
समना इव केतुः ई स पृथ्यते ।

He supported the Earth and extended it. Slaying (Vritra) with his Vajra, he let loose the waters. The Bounteous One slew Ahi, clave Rauhina and killed Vyamsa with his might. 2

Wielding his Vajra² and confident of his prowess he trampled down the troops of the foes,⁴ demolishing their forts. Hurl⁵ thy weapon at the enemy, thou who hast (all) knowledge, O Vajra-bearer, and augment Indra, the strength and the riches of the faithful. 3

The name which the bounteous Vajra-bearer achieved for glory when proceeding against the wicked to slay them—that laudable name He, the liberal One, has (still) preserved, (even) in these mortal man's eras, for the good⁶ of the adorer. 4

Mark this ample and augmented (strength) of his, and put your faith in the prowess of Indra. He recovered the kine, he recovered the steeds, he recovered the medicinal herbs, the waters and the woods. 5 (16)

We must express Soma for the powerful and mighty (Indra) of manifold exploits and true valour, who, the valiant One, comes, after destroying the possessions of the non-worshippers like a high-way thief who is first courteous (to the travellers). 6

२ सः पृथिवीं धारयन् पश्यन् च । वज्रेण इत्या अपः निः ससजं । अहिं अहन् रौहिणं अभिनन्, मयवा शचीभिः व्यस अहन् ।

३ जातमर्मा,^३ औजः धरधानः पुरः विमि दन् दासीः^४ वि अवचन् । वज्रिन्, विद्वान् दारयेदं हेति अयं इदं, अयं सहः दुष्टं वर्धय ।

४ वज्रो मनुः दग्धुहत्याय उपग्रयन् श्रवसे यन् नाम दधे इ तन् कीर्तित्वं नाम मयवा इमा मानुषा युगानि कुरुष्वं विप्रन् ।

५ तन् अयं इदं भूरि पुष्ट पश्यत । इन्द्राय बीमाय धनु धत्तन । सः गाः अविन्दन्, सः अश्वान् अविन्दन्, सः ओषधीः, सः अपः, सः वनानि ।

६ सः शूरः परिपन्थी इव अयन्वतः वेदः, आराय विमजन्, एति, मृरिक्मंजे, दृषमाय, वृणे, तयः श्रमाय सोमं मुनवाम ।

Indra, (verily) it was as it were a very great exploit^s performed by thee that thou didst wake up the slumbering⁷ Ahi with thy Vajra. Seeing thee delighted, the Divino Mates, the Birds, and all the gods were filled with glee. 7

Indra, when thou didst slay Shushna, Pipru, Kuyava and Vritra, thou didst (also) (demolish) the fortifications of Shambara. May Mitra and Varuna approve of this prayer of ours and so may Aditi, the Ocean, the Earth and the Heaven. 8 (17)

S O O K T A 104.

Rishi-Kutso Angiras; Deity-Indra

Indra, here is a seat¹ made for thee. Take it like a neighing² horse, setting free thy bird-like (steeds) and letting loose thy coursers that bear thee night and day to where the libation is kept. 1

Those men resorted to Indra for protection. Will He not (too) descend down to their paths? May the gods subdue³ the wrath of the Demon and may they conduct men of our complexion to happiness. 2

Skilful in knowing the thoughts of others, foam, yea the (empty) foam, he pours into the waters, while his own wives—the wives of that Kuyava—have milk to bathe in. Be they sunk in the whirlpool⁴ of Shipha. 3

७ इन्द्र, यत् ससन्त^१ वज्रेण अनीधयः तत् प्र^२ इव सीय चकयं । हवित स्वा अनु पत्नीः, वयः, विश्वे देवासः च स्वा अनु भवन् ।

८ इन्द्र, यदा शुष्ण, पिशुं, कुयव, वृत्र अवधीः सवरस्य दुरः वि ।

९ इन्द्र ते निषदे योनिः^१ अकारि । वयः विमुच्य, दोषा वत्तोः प्रपित्वे बहीयसः अभ्यान् अवसाय, स्वः नः^२ अर्वा न तं आ नि षीद ।

१० त्वे नरः कृतये इन्द्रं शुः तान् अप्वनः सयः विन् अगम्यात् नु ! देवासः दासस्य मन्युं ध्वजन्^३, ते नः वर्णं सुविताय आ वधन् ।

११ केतयदाः उदन् फेनं त्मना अव भरते, त्मना अव भरते । कृषवाय योपे क्षीरेण क्षातः ते शिफया प्रवणे^४ हते स्यातां ।

The navel of Ayu who had stood on high had obliterated⁵ everything. But the Hero surmounted it with his ancient prowess and brought it into subjection. Anjasi and Kulishi, the Hero's brides, urging the waters, filled it with thsm. 4

Since the way of the wicked demon is made visible he went⁶ to it as a woman knowing (her home) goes thsre. Bounteous one, do not therefore lst us come to harm and give us not over as a leud person⁷ (squanders) his wealth. 5 (18)

Indra, be near us that we may come by the Sun, the waters, sinlessness and a praiseworthy condition among the living creatures. Do not harm our secreted treasures⁸. We have firm faith in thee who art great and (who dost possess) vigour of limbs. 6

Now, I bellsve, we have put faith in thes. Urge (us) thou who art mighty to great riches. Invoked by many, do not givs food⁹ and drink¹⁰ to us who are hungry, in an unbuilt hous. 7

Indra do not slay us, do not give us over, do not snatch away our pleasures from us. Mighty and bounteous One, do not injure our offspring¹¹ in the womb, do not harm the receptacles, upbringing¹² many a life. 8

* उपरस्य भायोः नाभि. युयोपः* पूर्वाभिः प्र तिरते । शरः राटि । अंजसी कुलिशी, वीरपत्नी, पयः दिव्यानाः उदभिः भरन्ते ।

५ सूर्य दारयोः स्यान्नीपा प्रति अर्द्धादि, सदन जननी ओकः अच्छ न, गात, अध, मपवन्, नः मा अर्द्धतात् इत्, निष्पत्तिं मघा इव, नः मा परमा परा दाः ।

६ इन्द्र, सः स नः सूर्ये, सः अप्सु, अनागारत्वे, जीवन्तत्वे आ मज्ज । नः अन्तरा भुजं मा आ रिरिपः ते महते इन्द्रियाय अर्द्धित ।

७ अथ ते अस्मै धत्त अघायि मन्ये; वृषा महते धनाय चेदस्व । पुष्टूत इन्द्र, नः क्षुष्यद्रपः, इयः आगुति, महते योनौ, मा दाः ।

८ इन्द्र नः मा वधी, मा परा दाः नः प्रिया योजनानि ता प्र मोषीः मपवन् शक, न आप्ता मा निः भेत् । सहजानुपाणि नः पात्रा मा भेत् ।

Come hither; they call thee lover of Soma. This is poured for thee, taste it for thy delectation. (Putting) this into thy stomach, be thou strong, thou that dost pervade vast regions. Harken to us as a father when thou art called. 9 (19)

S O O K T A 105.

Rishi-Kutsa Angiras; Deity-Agni.

The Moon moves swiftly through the waters and the Bird flies in the heaven. The lightnings of golden rims do not know your abode. Heaven and Earth, mind this prayer of mine. 1

The man who cherishes his wishes gets them and the wife meets the husband. Together the couple promotes the (flow of the) virile seed, and, as the one gives it to the other, each finds pleasure. Heaven and Earth, mind this prayer of mine. 2

Gods, may not this Light fall down from the Heaven. May we never be without the beneficent Soma. Heaven and Earth, mind this prayer of mine. 3

I put a question to the last sacrifice. He, the representative (of all), will give its reply. Where has the Ancient Truth gone? What new person does have it now? Heaven and Earth, mind this prayer of mine. 4

१ अर्वाह आ इहि । स्वा सोमन्तम आहुः; अयं सुतः; तस्य पितृ । उरुव्यन्ताः जदरे आ श्वसव । ह्यमानः पिता इव नः दशुहि ।

१ चन्द्रमाः अप्सु अन्तः शुपर्णः दिवि आ धावते । हिरण्यनेमयः विशुतः वः परं न विन्दन्ति । रोदत्ती न अत्य वित ।

२ अर्थिनः धै अर्थ इत् ऊम्, जाया पति आ युवते । वृष्य पयः तुजाले, परिदाय रस दुहे ।

३ देवाः, अदः स्वः दिव परि मो सु अव पादि । सम्भुव सोम्यस्य शते कदा चन मा भूम ।

४ शवम यज्ञं पृच्छामि । सः दत्तः सत् वि वोचति । पूर्व्यं कृतं क गत ? तत् क. नूतनः तत् विमर्ति ?

O ye gods that abide in the three refulgent regions of the heaven, which is your Truth and which is Untruth? Where is the ancient oblation of yours? Heaven and Earth, mind this prayer of mine. 5 (20)

Which is your supportment² of the Truth? Where is the (kind) look of Varuna? When shall we pass beyond those who wish³ us evil, by the path of the great Aryaman? Heaven and Earth, mind this prayer of mine. 6

I am the man who of yore used to sing many (a song) when the Soma was poured, but (now) anxieties are devouring⁴ me as the wolf devours a thirsty stag. Heaven and Earth, mind this prayer of mine. 7

My (lean) ribs pain me on both sides like rival wives. Mighty One, anxieties⁵ are devouring⁶ me, the reciter of the hymns, as the rats eat the (weaver's) threads. Heaven and Earth, mind this prayer of mine. 8

My navel is exposed in these seven rays that are spread. Aptya Trita knows it well and praye⁷ for (some helpful) kinship. Heaven and Earth, mind this prayer of mine. 9

५ अमी ये देवाः दिवः त्रिषु रोचन्ते आ रथन्, यः ऋतम् कन्, अतृत कन्? यः प्रता आहुतिः क?

६ यः ऋतस्य धर्मेण कन्? वरुणस्य चक्षुः कन्? मरुः अर्यम्णः पया दृश्यः कन् अति क्रमेण?

७ यः पुरा सुते क्षानि चित् वदामि सः अह अस्मि । तं मा, एकः सृण्वं मृगं न, आप्यः व्यन्ति ।

८ गणतः इव पशवः मा अभितः सं तपन्ति । घटक्रतो ते स्रोतारं मा आप्यः शिश्रा न वि अदन्ति ।

९ अमी ये सप्त राशयः तत्र मे नाभिः आतता । आप्यः त्रितः तन् वेदः सः जामित्वाय रेमति ।

These five Bulls⁸ that have taken their abode in the extensive Heaven did again go back to the gods on listening to my hymn. Heaven and Earth, mind this prayer of mine. 10 (21)

These Birds of good wings are seated on the skirts⁹ of the Heaven and they are expelling from the way the wolf that these big streams can swim. Heaven and Earth, mind this prayer of mine. 11

O gods, that praiseworthy and beneficent hymn is new. The Rivers stream forth the Law and the Sun has spread the Truth. Heaven and Earth, mind this prayer of mine. 12

Agni, thou hast that commendable kinship with the gods. So, as at the sacrifice of Manu, do thou, who art most sapient, take (here) thy seat¹⁰ and convey our sacrifice to the gods. Heaven and Earth, mind this prayer of mine. 13

Agni. of all the gods most talented and sapient, does, sitting as the oblation-bearer, convey¹¹ our oblations to the gods as he did at the sacrifice of Manu. Heaven and Earth, mind this prayer of mine. 14

१० ये अमी पथ उक्षणः महः दिवः मध्ये तस्युः प्रवाच्यं सप्रीचीनाः देवता नि ववतुः नु ।

११ एते सुपर्णाः दिवः आतोषने मध्ये आसते । ते यत्कृतीः अपः तरन्तं वृक्षं पथः संपन्ति ।

१२ देवाः, तत् उक्थ्य हितं सुप्रवाचनं नव्य । सिन्धवः ऋतं अर्षेन्ति, सूर्यः सत्यं ततान ।

१३ अग्ने, देवेषु तव त्वत् उक्थ्य आप्यं अस्ति । सः विदुष्टः मनुष्यत् नः आ सतः" देवान् यक्षि ।

१४ देवेषु विदुष्टः मेधिरः होता अग्निः देवः मनुष्यत् आ सतः देवान् अच्छ हव्या सुपुदति" ।

Varuna inspires the hymn. We pray to him, for he knows¹² the path. He brings out man's mind and heart. May Law spring up anew. Heaven and Earth, mind this prayer of mine. 15 (22)

The path of the Sun in the heaven which is (everywhere) made an object of commendation, could not, O gods, be overpassed by you. O mortals, you are unable to see it. Heaven and Earth, mind this prayer of mine. 16

Trita, fallen¹³ into a well, calls on the gods for protection. Bribaspati hearkened to his call, affording him shelter from evil.¹⁴ Heaven and Earth, mind this prayer of mine. 17

The red wolf marked me once as I was going. Thereupon he gathered¹⁵ himself up like a carpenter whose back¹⁶ is aching and began to move (after me). Heaven and Earth, mind this prayer of mine. 18

Winning the favour of Indra with this hymn, we shall, along with all our warriors, triumph over our woes. May Mitra and Varuna approve of this prayer of ours and so may Aditi, the Ocean, the Earth and the Heaven. 19 (23) (15)

१५, वरुणः ब्रह्म कृणोति । तं गतुर्विदं ईमहे । इदं मर्ति कर्णोति । अन् नव्यः जायता ।

१६ देवाः, अर्वा यः आदित्यः दिवि न याः प्रकाच्यं कृतः सः न अतिक्रमे । मर्तासः, त न पश्यथ ।

१७ कृपं अवहितः" त्रितः ऊतये देवान् हवते । बृहस्पतिः अर्द्धराणां" उरु हवन् तत् शुभाय ।

१८ पया यन्तं वा अरणः वृष्टः सन्नु ददसं हि । दृष्टपामयो" दृष्टा इव निचाप्य" उन् जिहीते ।

१९ एना भाग्येण इन्द्रवन्तः सर्वर्षाः परं इजने अग्निं स्वाम ।

ANUVAKA 16.

SOOKTA 106.

Rishi-Kutsa Angiras; Deity-Indra.

We invoke Indra, Mitra, Varuna, Agni, the force of the Maruts and Aditi, for our protection. O ye bounteous ones, Incarnations of wealth, help us out of all calamities as a chariot out of a difficult spot. 1

O ye Adityas, come (hither) towards our sacrifice which is in honour of you all. O gods, be our benefactors by slaying the demons. O ye bounteous ones, Incarnations of wealth, help us out of all calamities as a chariot out of a difficult spot. 2

May our Fathers, worthy of high praise, protect us and so may the two goddesses, fosterers of Law and mothers of the gods. O ye bounteous ones, Incarnations of wealth, help us out of all calamities as a chariot out of a difficult spot. 3

Glorifying here the mighty Narashamsa, with excellent gifts, we adore Pooshan with whom the heroes abide. O ye bounteous Ones, Incarnations of wealth, help us out of all calamities as a chariot out of a difficult spot. 4

Brihaspati, always make an easy path for us. Whatever boon, beneficial to man, thou dost hold for him who resorts to thee, that do we (from thee) seek. O ye bounteous Ones, Incarnations of wealth, help us out of all calamities as a chariot out of a difficult spot. 5

१ इन्द्रं, मित्रं, वरुणं, अग्निं मासुत शर्धः, अदितिं, ऊनये हवामहे । सुदानवः बसवः, दुर्गात् रथं न रथश्चरन्त आहूतः नः निःपिपत्तन ।

२ आदित्याः, सर्वतातये ते आ गत । देवाः वृत्रघ्नैषु संभुवः भूतः ।

३ सुप्रवाचनाः पितरः नः अबन्तु, उत ऋतुधे देवपुत्रे देवी ।

४ वाजिनं नराशस इह वाजयन् क्षमद्भीरं पृथगं सुत्रैः ईमहे ।

५ वृहरपते, सदैव इत नः सुग कधि । यत् ते योः मनुर्हितं तत् तत् ईमहे ।

The sage, Kuṭṣa, fallen³ into a well, invoked for his protection mighty (Indra,) the slayer of Vritra. O ye bounteous Ones, Incarnations of wealth, help us out of all calamities as a chariot out of a difficult spot, 6

May Divine Aditi protect us along with the gods, and may God, our guardian, protect us, never giving us over. May Mitra and Varuna approve of this prayer of ours and so may Aditi, the Ocean, the Earth and the Heaven. 7 (24)

SOOKTA 107.

Rishi-Kutsa Angiras; Diety-Indra.

A sacrifice earns boons¹ from the gods. Adityas, be ye the grantors of happiness. May your good wishes be turned towards us which has been the best shield² (to us) from calamity. 1

May the gods, glorified by the songs of the Angirases, come to us with their succour. May Indra with his Powers, the Maruts with the Maruts and Aditi with the Adityas, grant us happiness. 2

May Indra, may Varuna, may Agni, may Aryama and may Savitri have a liking³ for this (hymn) of ours. May Mitra and Varuna give their approval to this prayer and so may Aditi, the Ocean, the Earth and the Heaven. 3

१ अष्ट निवारः सुरसः इन्द्रश्च शचीपति इन्द्रं उक्तये अहत् ।

२ देवी अदितिः देवः नः नि पातु । प्राप्ता देवः अग्रयुष्यन् प्रायतां ।

३ यज्ञः देवानां सुम्ने प्रति एति । आदित्यास्तः, मृच्यन्तः सवत । या अंहोः चित् वरिवोक्षितस्य अहत् ।
नः शुमतिः अर्वाची आ वहरात् ।

२ अंगिरसां सामभि । स्तुयमानाः देवाः भवता नः उप आ गमन्तु । इन्द्रियैः इन्द्रः, सद्भिः सवतः, आदित्यैः अदितिः नः शर्म यंसत् ।

३ तत् नः इन्द्रः, तत् वरुणः, तत् अग्निः, तत् अर्यमा, तत् सविता चनः पातु ।

S O O K T A 108.

Rishi-Kutsa Angiras, Deity-Indra and Agni.

Indra and Agni, in that most wondrous chariot of yours which views (in its course) all the worlds, come ye (hitber), seated in the same car,¹ and drink of the Soma, as it is poured. 1

Indra and Agni as this whole world is spread deep by its vast expanse, so may this Soma go deep² when ye drink it (affording delight) to your mind. 2

Rightly have ye won a fair name (for you) and right-doers are ye, the slayers of Vritra. Sitting (here) aright, accept, therefore, powerful Indra and Agni, this invigorating Soma. 3

Indra and Agni, as soon as the powerful Soma is poured, come ye hither to favour us, ye who are decorated³ when the fires are set to blaze, for whom the ladle is uplifted and who are seated on the seat of grass. 4

Indra and Agni, for the sake of the heroic deeds ya have done, the forms ye have assumed, the exploits ya have performed and the kind acts of friendship ye have rendered from ancient times, drink ye the Soma that is poured. 5. (26)

१ इन्द्राग्नी, यः वां चित्रतमः रथः विश्वानि भुवनानि अभिचेष्ट तेन सह्यं सृष्टिर्वाद्या आ यातं अथ सुतस्य सोमस्य पिबतं ।

२ इन्द्राग्नी, यावत् इदं विश्वं भुवनं उद्व्यत्वा^१ हरिषता गभीरं अस्ति तावान् अयं सोमः पातये^२ अस्तु युवभ्यां मनसे अर अस्तु ।

३ सह्यक् भद्रं नाम चक्राये हि, उत वृत्रह्नौ शशीचीना स्यः वृष्णा इन्द्राग्नी, सध्वं च निषय वृष्णः सोमस्य आ वृषेधां ।

४ इन्द्राग्नी, अग्निषु समिद्धेषु आनजाना,^१ यजुज्वा, रद्भिः तिस्तिगणा, तीमैः सोमैः परिधिकेभिः, सोम-नसाय अर्वाक् आ यातं ।

५ इन्द्राग्नी, यानि वीर्याणि, यानि रूपाणि उत वृष्णानि चक्रधुः या वां प्रत्नानि शिवानि सह्या, तेभिः सुतस्य सोमस्य पिबत ।

Seeking you first, since I said, "This Soma must be presented (to you) by our offerers",⁴ come ye minding that true faith of mine and drink the Soma that is poured. 6

Adorable Indra and Agni, whether ye be rejoicing at your abode or in the company of a learned adorer or a king, come from thence, Mighty Ones, and drink the Soma that is offered. 7

Indra and Agni, whether ye be with the Yadus, the Turwahas, the Druhyus, the Anus or the Poorus, come from thence, Mighty Ones, and drink the Soma that is offered. 8

Indra and Agni, whether ye be in the uppermost part of the earth or in the middle or the nethermost part, come from thence, Mighty Ones, and drink the Soma that is offered. 9

Indra and Agni, whether ye be in the uppermost part of the earth or in the middle or the nethermost part, come from thence, Mighty Ones, and drink the Soma that is offered. 10

६ यत् प्रथमं वां वृणानः अत्र च "अयं सोमः नः अमुरे" विदध्यः" तां सत्यां श्रद्धां अभि आ यात हि ।

७ यज्ञा इन्द्राग्नी, यत् खे दुरोणे, यत् ब्रह्मणि राजनि वा मदपः, अतः, वृषणौ, परि आ यातं हि ।

८ इन्द्राग्नी, यत् यदुषु तुवंशेषु, यत् दृष्टुषु, अनुषु, पूरुषु स्यः, अतः, वृषणौ, परि आ यातं हि ।

९ इन्द्राग्नी, यत् अवनस्यां पृथिव्या, मध्यमस्यां उत परमस्यां स्यः, अतः, वृषणौ, परि आ यातं हि ।

१० इन्द्राग्नी, यत् परमस्यां पृथिव्या, मध्यमस्यां उत अवनस्यां स्यः, अतः, वृषणौ परि आ यातं हि ।

Indra and Agni, whether ye be in the heaven or on the earth, or in mountains, woods or waters, come from thence, Mighty Ones, and drink the Soma that is offered. 11

Indra and Agni, whether ye be regaling yourselves with oblations, seated in the middle of heaven at the time of the Sun-rise, come from thence, Mighty Ones and drink the Soma that is offered. 12

Thus drinking the proffered Soma, win for us all riches, O Indra and Agni. May Mitra and Varuna approve of this prayer of ours and so may Aditi, the Ocean, the Earth and the Heaven. 13 (27)

S O O K T A 109.

Rishi-Kutsa Angiras; Deity-Agni.

Longing for wealth in my mind, Indra and Agni, I went in quest¹ of kinsmen or brothers. (But) your feelings towards me are not of any other nature and (this is why) I have carved out this vigorous hymn in your honour. 1

Verily I have heard that ye are more liberal in gifts than the wife's brother² or a son-in-law of mean parts. Hence, offering you Soma, Indra and Agni, here am I bringing out a new hymn (for you). 2

११ इन्द्राग्नी, यत् दिवि रथः, यत् पृथिव्या, यत् पर्वतेषु, अंतर्द्वेषेषु, अग्नि, अतः, दृक्पणौ परि आ यात हि।

१२ इन्द्राग्नी, सूर्यस्य उदिता यत् दिवः मध्ये स्वर्ग्या मादयेधं, अतः, दृक्पणौ, परि आ यात हि।

१३ इन्द्राग्नी, एव सुतस्य पवित्रांसा अस्मभ्य धनानि सजयत।

१ इन्द्राग्नी, मनसा यस्यः इच्छा हासः^१ उत वा सजयतान् वि अर्ह्यं हि। युवत् प्रमतिः मह्यं अन्या न अस्ति। सः वाजयन्तीं धियं वां अतक्षम्।

२ स्यात्मानं^२ उत वा विजागानु घ वां भूरिदावत्तत् अथर्वं हि। अथ, इन्द्राग्नी, युवभ्यां सोमस्य प्रवती नम्य स्तोमं जनयामि।

Verily it is through Indra and Agni that pereons endowed with prowess who (constantly pray) — "May not we break the continuity³ (of our race)" — and who seek to transmit (to their progeny) the powers they have inherited from their fathers, attain to happiness; for (lo) here are the two pressing etones near by the vessel. 3

Indra and Agni, for your delight this jug divine is filling it joyfully with the Soma juice. Now Aswins, with your auspicious hands — with your lovely palms — (held out), run here and besprinkle it in the water with sweetness. 4

Indra and Agni, I have heard that in dealing out riches and in slaying the demons ye exercise utmost power.⁴ Being therefore seated on the Kueha grass in this sacrifice, revel. Wanderer, in this Soma juice. 5 (28)

Indra and Agni, ye are greater in your ominent prowess than men that challenge⁵ each other for fight, aye, greater than even the earth, the heaven, the rivors, the mountains and all the other worlde besides. 6

Vajra-armed Indra and Agni, enrich us, instruct and protect us with your powers. These are indeed the rays of the Sun wherewith our fathers were united. 7

३ रक्षन्ती मा छेय इति नाघमानाः पिबूणा शस्त्रीः अनुयच्छमानाः शृणुः इन्द्रमिन्द्र्या क मदन्ति । ता हि अग्नी पिबणायाः उपस्थे ।

४ इन्द्राग्नी, देवी पिबणा युवाभ्यां मदाय उच्यते सोम मुनोति । अग्निना, तौ मदहस्ता युवाग्नी आ धावत, अप्सु मधुना पृच्छं ।

५ इन्द्राग्नी, श्रमहस्ते, वपुनः विभागे, युवां तवस्तमां शुश्रुव । प्र चरंणी, तौ अस्मिन् यज्ञे बर्हिषि आगम मुतस्य मादधेयां ।

६ इन्द्राग्नी, पृतनाहरेषु चरंणिभ्यः, पृथिव्याः, दिवः च प्र रिरिवाधे । महित्वा सिन्धुभ्यः प्र, गिरिभ्यः प्र, अन्या विश्वा भुवना अति ।

७ वज्रबाहू इन्द्राग्नी, अस्मान् आ गरतं, शिशतं, शस्त्रीभिः अक्षत्रं । इमे तु ते सूर्यस्य रस्मयः, देभिः नः पित्रः सपित्रं आसन् ।

Indra and Agni, demolishers of strongholds and wielders of Vajra, instruct and protect us as we offer you (Soma). May Mitra and Varuna give their approval to this our prayer and so may Aditi, the Ocean, the Earth and the Heaven. 8 (29)

S O O K T A 110.

Rishi-Kutsa Angiras; Deity-Indra.

Done is my work¹ and still I do it again, for a most delicious hymn is being recited by me for the glorification (of the Ribhus). This here is a sea (of the Soma juice) sufficing for all the gods. O ye Ribhus, as the Soma is offered with the appropriate word, be gratified with it. 1

When longing for the pleasure² (of receiving oblations), ye, the unignorant Ones,³ my so many kinsmen (as it were), did strive, (then alone) ye could find admission, O Sons of Sudhanvan, to the house of the liberal Savitri by the greatness of your achievements. 2

Then (alone) did Savitri grant you immortality when ye did strive, spreading his fame who cannot be kept concealed. That spoon of the bounteous (Tvastri) which was only one, ye did turn into four. 3

(The Ribhus) who, acting with energy in the performance of the holy rites, used to offer hymns (to the gods⁴), did (at length) attain to immortality though they were mere mortals. In the space of (only) one year, the Ribhus, the sons of Sudhanvan, being admitted to the presence of the Sun, came to be addressed with prayers. 4

८ पुरंदरा इन्द्राग्नी, आत्मान् दिक्षत, भरतु अन्त ।

१ मे अप. तत् तन् ऊ पुनः कथ्यते । स्वादिश धीतिः उच्यते शक्यते । अथ इह विश्वदेव्यः समुद्रः, ऋभवः स्वाहाकृतस्य स तृणुत ऊ ।

२ यत् अपाकः, मम के चित् आपयः, प्रांचः आभोगर्भे इच्छतः प्र ऐतन, सौधन्वनासः, चरितस्य भूमना, दाशुपः स वितुः गृह अगच्छत ।

३ यत् अगोष्ठा धव्यन्तः ऐतन तन् सविता वः अमृतत्वं आ अशुवत् । त्वं चि अमुरस्य भक्षणं चमनं एक सन्त चतुर्वयं अकृणुत ।

४ शमी तरणित्वेन विष्ठी वापतः मर्तासः स तः अमृतत्वं अनशुः सौधन्वनः सूरचक्षसः ऋभवः सवत्सरे धीतिभि स अपृच्यन्त ।

The Ribhus, desirous of being celebrated amongst the Immortals and thus hankering after the choicest (glory⁵), did, glorified, measure as a field the one single gaping vessel with their bright instrument.⁶ 5 (30)

Minding (their exalted position) let us offer a hymn⁷ as ghee poured with a ladle to these Ribhus, the Heroes of the firmament, who with their energetic efforts became united with this (great) Father and, earning (eminent) prowess, who ascended the regions of the Heaven. 6

Ribhus are our Indra fresh in his strength, Ribhu is wealth and Ribhu is a liberal donor with his riches and power. With your help, we shall, O gods, triumph over the forces⁸ of the impious foes on well-beloved days. 7

From a (mere) skin, Ribhus, ye scored off a cow and brought the mother in union with her young. Sons of Sudhanwan, by a marvellous act ye made your aged parents young. 8

In a contest where might leads to gain, Indra, do thou protect⁹ us with thy might, and, associated with the Ribhus grant us a wondrous boon. May Mitra and Varuna approve of this prayer of ours and so may Aditi, the Ocean, the Earth and the Heaven. (9 31)

५ अमुस्तेषु ध्रुवः इच्छमानाः उपमं नाधनानाः उपस्तुताः ऋभूः तेजनेन एकं जेहमानं पात्रं धेनुं इव वि मसुः ।

६ वे ऋभूः अस्य पिनुः सधिरं, वाज, दिवः रजः अरुहन्, अन्तरिक्षस्य दृन्वः, मुचा इव घृतं मनोषां, विघनां आ जुहसम ।

७ ऋभूः न. शर्वसा नर्ववान्. इन्द्रः, ऋभूः वाजेभिः वसुभिः वसुः ददिः देवाः, अवसा प्रिये अहनि अघृन्वतो घृत्तुनोः अभि तिष्ठेम ।

८ ऋभूः, नर्मग गी निः अविशत, वन्मेन मातरं पुनः स अघृन्त १ सौधन्वनायः नरः, स्वपत्यश्च निशो पितरं युवाना अकृतेतन ।

९ इन्द्र, वाजघातो वाजेभिः नः अविद्धि, ऋभुमानं चित्रं रावः आ दधि ।

S O O K T A III.

Rishi-Kutsa Angiras; Deity-Indra.

O ye Ribhus who are skilful owing to knowledge,¹ ye did fashion the lovely car and the powerful steeds bearing Indra. Ye did bring a life of youth to your parents and to the young one ye did bring the mother to live with it. 1

With a kindness undoubtedly your own, grant us, (Ribhus), long life² that we may celebrate sacrifices, and grant us food-store and excellent progeny that we may have energy and power. (Ribhus), fill our army with vigour whereby we may abide (unharmd) along with all our heroic bands. 2

Ribhus, do contrive that we may thrive, that our chariots may thrive, and that our steeds may thrive. You should ever grant us all-vanquishing prosperity that would in battles triumph³ over (enemies) whether related or otherwise in kinship to us. 3

For our protection, I invoke Indra, the lord of the Ribhus, as well as the Ribhus, the Vajas, the Maruts, Mitra and Varuna both, and, the two Ashwins, that they may drink the Soma. May they advance us towards gains, wisdom and victory. 4

May Ribhu bring us wealth⁴ for worship and may Vaja, victorious in battles, protect us. May Mitra and Varuna give their approval to this prayer and so may Aditi, the Ocean, the Earth and the Heaven. 5 (32)

१ विद्वानापसः, सुव्रत रथ तक्षन्, इन्द्रवारुण, वृषभसु हरी तक्षन् । ऋभूः, पितृभ्यां युवत वयः तक्षन् वत्साय सन्नामुव मातर तक्षन् ।

२ यज्ञाय न ऋभुमतं वयः आ तक्षत, कृत्वे दक्षाय सुप्रजावर्तो इव । यथा सर्ववीर्या विद्या क्षयाम तत नः शर्धाय इन्द्रिय सु धामस्य ।

३ नरः ऋभूः, अस्माभ्य साति, रथाय साति, अवेते साति आ तक्षत । वृत्तानां जामि अजामि सक्षणि जैत्री साति नः स महेत ।

४ कृतये ऋभुक्षन् इन्द्रं, ऋभून्, वाजान्, मदतः, उभा मित्रावरुणा, अभिना सोमपीतये नूनं आ हुवे । ते नः सातये, धिये, जिघे न हिन्वन्तु ।

५ ऋभुः भराय साति स सिशानु⁵ । समवर्जित् वाजः अस्मान् अविष्टु ।

SOOKTA 112.

*Rishi-Kutsa Angiras; Deity-Dyawaprihivi,
Agni, and the Ashwins.*

I glorify the Heaven and Earth that they may give their first thought¹ to me and I glorify glowing Agni, the possessor of elegant brightness that I might have my desires (from him) as he comes. Ashwins, come with those succours of yours wherewith ye elevate the author² (of your praise) to a share³ (of your glory) when he offers (you 'the Soma). 1

One by one they have waited upon your chariot with good oblations (in hand) to receive⁴ as it were your word (of command) that ye might turn your thoughts to them and shew them your bounty. Ashwins, come with those succours of yours wherewith ye direct the mind (of the worshipper towards deeds (of piety) in order that he might be able to gain his mind's wishes. 2

Through the potency of that nectar of Heaven ye remain in (sole) authority over these subjects. Come, O Heroes, Ashwins, with those succours of yours wherewith ye filled the barren⁵ cow with milk. 3

Come, O Ashwins, with those succours of yours, wherewith, the Wanderer, born of two mothers, shines swiftest amongst the swift through the prowess of his son and wherewith Trimantu became most wise. 4

Ashwins, come with those succours of yours wherewith ye took out, up from the waters, Vandana and Rebha, imprisoned⁶ and chained⁷, that they may behold the Light, and wherewith ye did protect Kanwa, absorbed in meditation. 5 (33)

१ पूर्वचिन्तये वावापृथिवी, धर्मं मुदन् अग्निं यामन् इष्टये, ईष्टे । अश्विना, यामिः भरे क्वरं अश्विनं जिन्यथः तामिः कृतिभिः सु आ गतं । २ युवोः दानाय मुमराः असन्ततः वचस न रथं मन्तवे आ तस्युः अश्विना, यामिः इष्टये कर्मन् धियः शवयः तामिः कृतिभिः सु आ गतं । ३ दिव्यस्य अमृतस्य मग्मना तासां विमां प्रशामने सुव धयथः नरा अश्विना, यामिः अश्वे धेनुं पिन्यथः तामिः कृतिभिः सु आ गतं ।

४ यामिः परिष्ठा डिमाता तनयस्य मग्मना कर्षु तरणिः विभूयति, यामिः त्रिमन्तुः विवक्ष्यः अमवन् तामिः कृतिभिः अश्विना, सु आ गतं । ५ अश्विना, यामिः निवृत्तं गितं रमे वन्दन् अदभ्यः इष्टे उन् एरयते, यामिः प्र सिषासन्तं कर्षप्र आवतं तामिः कृतिभिः सु आ गतं ।

Ashwins, come with those succours of yours wherewith ye brought energy to Antank who felt 'fatigued' in his journey¹, wherewith ye poured freshness into Bhujyu in as much as they grant exemption from (all) misery, and wherewith ye filled with vigour Karkandhu and Vayya. 6

Come, O Ashwins, with those succours of yours wherewith ye (granted) an excellent abode³ full of wealth to Shuchanti, wherewith ye (made) fiery heat bearable for Atri and wherewith ye did protect Prishnigu and Purukutsa. 7

Powerful Ashwins, come with those succours and powers of yours wherewith ye made the blind and crippled⁴ Paravrija able to see and walk, and, wherewith ye did deliver the quail which had been swallowed. 8

Ashwins, come with those succours of yours wherewith ye caused the ocean of nectar to swell,⁵ wherewith, O ye Unaging Ones, ye helped on Vasistha, and, wherewith ye did protect Kutsa, Shrutarya and Narya. 9

Ashwins, come with those succours of yours wherewith through a battle where thousands fought with each other ye did safely conduct the wealthy Vishpala, born of Atharva, and wherewith ye did protect Vasha, born of Ashwa who did love⁶ you. 10 (34)

६ याभिः आशरणं^१ जसमानं^२ अन्तक, याभिः अव्यथिभिः मुज्यु जिजिन्वधुः, याभिः कर्क्यु वय्य च जिन्वधः ताभिः कृतिभिः, अश्विना सु आ गत ।

७ याभिः शुचन्तिं धनसां सुपसद,^३ तप्त धर्म अत्रये ओम्यावन्तं, याभिः पृथिगु पुष्कुत्तं आवतं ताभिः कृतिभिः, अश्विना, सु आ गत ।

८ वृषणा अश्विना, याभिः शचीभिः अन्य ओणं^४ पशहन् वशये एतवे कृयः, याभिः प्रसितां वर्तिकां अमुचत ताभिः कृतिभिः सु आ गत ।

९ याभिः मधुमन्त रिभ्यु असद्यतं,^५ अजरौ, याभिः वसिष्ठ अजिन्वतं, याभिः कुत्तं धुतर्ये नर्ये आवतं, ताभिः कृतिभिः, अश्विना, सु आ गत ।

१० अथर्व्ये धनसां विदपत्यं याभिः सदसमीन्दे आजौ अजिन्वतं, प्रेर्णि^६ अद्वयं वरां याभिः आवतं ताभिः कृतिभिः, अश्विना, सु आ गत ।

Most hounteous Ashwins, come with those succours of yours wherehy the cloud rained sweet water for the merchant Deerghashravas, the descendent of Ushij, and wherewith ye did protect Kakshiwan, the reciter of (your) praise. 11

Ashwins, come with those succours of yours wherewith ye inundated Rasa with floods of water, wherewith ye did guard horseless chariot for victory and whereby Trishoka drove home the kine. 12

Ashwins, come with those succours of yours wherewith ye go about the Sun in distant regions, wherewith ye did protect Mandhatri in his (efforts to gain the) mastery of the lands, and, wherewith ye did protect the learned Bharadwaja. 13

Ashwins, come with those succours of yours wherewith ye did protect the great Atithigwa, Kashoku and Diwodasa what time ye slew Shamhara, and wherewith ye did protect Trasadasyu when ye demolished the strongholds. 14

Ashwins, come with those succours of yours wherewith ye gain worship for Vamra, the mighty drinker, Upastuta and Kali who earned for himself a spouse⁷ and wherewith ye did protect Vyashwa and Prithi. 15 (35)

११ सुदान् अश्विना, यामिः औशगाय दीर्घध्रुवे ऋषिरे कोदाः मधु अक्षरन्, यामिः रत्नोत्तर कर्त्ता वन्तं अवन तामिः, कतिमिः, अश्विना, सु आ गतं ।

१२ अश्विना, यामिः उद्रः क्षोदता रसां पिबिन्वयुः, यामिः अनर्थं रथं जिघे आवन्तं, यामिः त्रिगोत्रः उद्विषाः उदाजनं, तामिः कतिमिः सु आ गतं ।

१३ अश्विना, यामिः परगतिं सूर्यं परिव्याधः, क्षुप्रपथेषु संघातारं आवन्तं, यामिः विप्रं भरद्वाजं प्र आगतं तामिः कतिमिः सु आ गतं ।

१४ अश्विना, यामिः शम्बरहृदये महां अतिथिग्वं, कशोकुचं, दिवोदासं आवन्तं, यामिः पूर्वमे प्रवदन्तु आवन्तं, तामिः कतिमिः सु आ गतं ।

१५ अश्विना यामिः विविशन् वस्रं, उपस्तुनं, दित्तयानि^८ कलिं दुवस्यपः, यामिः न्यथं उत पृथि भारतं, तामिः कतिमिः सु आ गतं ।

Ashwins, (our) Heroes, come with those succours of yours wherewith ye of old wished prosperity to Shayu, Atri and Manu, and wherewith ye hurled shafts⁹ for Syoomarashmi. 16

Ashwins, come with those succours of yours wherewith Patharvan in his course⁹, shone with his grandeur of person like Agni fed with fuel and set to blaze, and wherewith ye did protect Sharyata in a big fight. 17

Ashwins, come with those succours of yours wherewith ye became pleased¹⁰ with the prayer of Angiras and, entered, foremost (of all), into the cave where the heid of kine had been imprisoned, and wherewith ye protected, the brave Manu granting him a store of provisions. 18

Ashwins, come with those succours of yours wherewith ye brought a wife to Vimada, wherewith ye trained the ruddy Cows and wherewith ye brought Sudevyā to Sudas. 19

Ashwins, come with those succours of yours wherewith ye grant continuous weal¹¹ to the offerer (of oblations), wherewith ye afford safety to Bhujyu and Adhrigu, and wherewith ye (keep) Ritastubh, the offerer of excellent gifts, in happiness. 20 (36)

१६ नरा अश्विना, याभिः पुरा शयवे, याभिः अत्रये, याभिः मनवे गतु ईषधुः. याभिः स्युमारशमि शरीः^९ आजन्त, ताभिः कृतिभिः सु आ गत ।

१७ अश्विना, याभिः पठर्वा जठरस्य मग्मना अग्मन् चितः इद्मः अग्निः न अदीदेत्, याभिः महापन्ः शर्यात् अवधः ताभिः कृतिभिः सु आ गत ।

१८ अश्विना, याभिः अगिरः मनसा निरण्यधः,^{१०} सोमर्षतः विदरे अर्धं गच्छधः, याभिः शूर मनु इषा सभावत ताभिः कृतिभिः सु आ गत ।

१९ अश्विना, याभिः विमदाय पत्नीः नि ऊहधुः, याभिः वा च अदणीः अशिशतं, याभिः सुदेव्य सुशते ऊहधुः ताभिः कृतिभिः सु आ गत ।

२० अश्विना, याभिः ददाधुने क्षताती^{११} भवयः, याभिः शुग्धु, याभिः अग्निधु अवधः, याभिः सुगरां कृताधुम भोम्यावती, ताभिः कृतिभिः सु आ गत ।

Ashwins, come with those succours of yours wherewith ye win honours for Krishanu in archery¹², wherewith ye did protect the steed of the young man in the race, and wherewith ye bring the beloved honey to the bees. 21

Ashwins, come with those succours of yours wherewith ye lead forth in war the hero hattling for kine, towards the acquisition of land and progeny, and, wherewith ye protect chariots and steeds. 22

Mighty Ashwins, come with those succours of yours wherewith ye did protect Kutsa, the son of Arjuni, and Turvetti and Dabheeti and wherewith ye did protect Dhwasanti and Purushanti. 23

Mighty Ashwins, annihilators of foes, make for us our hymns and prayers successful¹³. Even before the day-break¹⁴, I call on you. Bring us (therefore) prowess and prosperity. 24

Guard us day and night, Ashwins, granting us undecaying¹⁵ happiness. May Mitra and Varuna approve of this prayer of ours and so may Aditi, the Ocean, the Earth and the Heaven. 25 (37)

२१ अश्विना, याभिः अयने" वृद्धाजुं दुवस्ययः, याभिः युनः अयने जवे आवर्तं, वन गरदभ्यः श्रियं गतु
भरयः ताभिः कृतिभिः सु आ गतं ।

२२ अश्विना, याभिः गोपुयुधं नरं वृषाद्ये क्षेत्रस्य तनयस्य साता जिन्वयः, याभिः रयान्, याभिः अयने
भवयः ताभिः कृतिभिः सु आ गत ।

२३ शतक्रतू अश्विना, याभिः आहुनेय दुर्यं, नुर्वर्ति, दर्मानि प्र आवर्तं, याभिः ध्वंसति दुष्टयन्ति
आवर्तं, ताभिः कृतिभिः सु आ गतं ।

२४ दद्या दृष्ट्या अश्विना, अस्मे नः वाचं मनीषां धनस्तवी" कृतं; अश्वेयै" अवधे वां नि ह्ये वाजः॥३॥
नः ह्ये च भवर्तं ।

२५ अश्विना, सरिष्टेभिः" यौमगेभिः शुभिः अकृनुभिः अस्मान् परिपातं ।

Adhyaya 8.

S O O K T A 113.

Rishi-Kutsa Angiras; Deity-Usha.

This Splendour, the best of all Splendours, has come. The Wondrous and Wide-Spreading Light¹ has taken birth. As she (the Dawn) hath sprung forth to prepare for the Sun's birth², so hath the Night (forthwith) made room for the Dawn. 1

The Bright and Resplendent One has come with her bright child. Tho Black (Night) has vacated (all) her dwellings for her. Bearing the same relationship, (these) two Immortal Ones wander³ after each other in the heaven, causing a change in the colour (of the world). 2

The path of the Sisters is endless. They traverse it, one by one, working under the directions of the Gods. Of one mind but of diverse forms, the lovely⁴ Night and Dawn, nor pause nor rest. 3

The Resplendent One, the Inspirer of Truth and sweetness, has become visible. The Wondrous One has opened our gates. Urging⁵ the world to activity she has revealed riches to us. The Dawn has awakened every living being. 4

१ इ, ज्योतिषां श्रेष्ठ ज्योतिः सा अगात् । चित्रः विभ्यः प्रकृतः अजनिष्ट । यथा सवितुः सवायं एव प्रमृता रात्री उपगे योनिं अरिक् ।

२ दशद्रुता दशती श्वेत्या भा अगात् । कृष्णा अस्याः सदृशानि अरिक् ऊ । समानबंधू अनूचीं अमृते वर्ण आ मिनागे यावा चरतः ।

३ स्वस्वोः अया समानः अनन्तः । दोषिटे त अन्यान्या चरतः समनगा विरूपे सुमेके नक्षोपसा न गंधते, न तस्थतुः ।

४ भास्वती, स्रुतानां नेत्री निशा अवेति । नः दुः वि आवः । जगत् प्राप्ये नः रायः वि अत्यत् । उपा. विश्वा भुवनानि अनीगः ।

The bounteous Dawn has awakened every living being so that he that had slept across⁵ (the road) may (get up and) walk, that one of you may strive for enjoyments, another for his cherished object, and another still for wealth, and that he who could see but little⁷ might distinctly see. 5 (1)

The Dawn has awakened every living being so that one of you should strive for valour, another for renown, another for the accomplishment⁸ of some great favourite object, that another may reach his desired goal and that each one may see his particular means of livelihood. 6

This Daughter of the Heaven, refulgent and robed in bright costumes, has made her appearance, holding sway over the entire wealth on this earth. Kind Dawn, cast your brightest rays here to-day. 7

This Dawn, the first of all the eternal Dawns coming hereafter, is travelling by the way by which the former Dawns have gone, casting her refulgent lustre, animating all living creatures and awakening those who by chance have been (sleeping as) dead. 8

An act most serviceable to the Gods hast thou, O Dawn performed, in as much as thou hast prepared Agni for being kindled, revealed the whole world with the eye of the Sun and awakened men who wanted to offer worship. 9

५ जिह्मदेवे^५ चरितेवे, तं आभोगये इष्टये सवे, दत्रं^६ पश्यद्रः उर्विया विचक्षे उपाः विश्वा भुवनानि अजीगः ।

६ त्व क्षत्राय, त्वं भ्रवसे, त्वं महीयं इष्टये, त्वं अये इव इत्ये,^६ विसृष्टा जीविता अभिग्रक्षे, उपाः विश्वा भुवनानि अजीगः ।

७ शुद्धासाः, विश्वस्य पार्थिवस्य वरवः ईशाना, व्युच्छन्ती युवतिः एषा दिवः दुहिता प्रति अदक्षि। गुग्गु एषः, अय इह ध्युच्छ ।

८ व्युच्छन्ती, जीव उदीरयन्ती, गृतं कचन शोषयन्ती, शशतीनां आयतीनां प्रथमा उपाः परायतीनां पाथः अनु एति ।

९ उपः, यन् अग्निं समिधे चक्ष्यं, यन् सूर्यस्य पश्यद्वा वि आवः, यन् पश्यमाणान् मानुषान् अजीगः, तन् देवेषु भद्रं अन्नः चक्षे ।

For what a (short) time she would remain with us—each (Dawn) that has already shone and each that will shine hereafter? (Every) Dawn passionately mourns for those that have passed and, shining⁹ refulgently, (forthwith) joins the company of other Dawns. 10 (2)

Those mortals are gone who beheld the former Dawn luminously blazing. Now by us is this Dawn beheld and those are stepping in who will see of the future Dawns. 11

Dawn, shine thou (here), thou who art most eminent, who art the disperser of enemies, guardian of the Truth, born for the Truth, possessed of glorious riches, utterer of truthful and sweet words, most auspicious and bearer of the oblations of the gods. 12

The Divine Dawn has been unfailingly shining from of old; she, the Bounteous One, has illumined this (world) to-day, and she shall shine for the days to come. Unaging and deathless, she travels by her own ways. 13

Putting on her ornaments she has shone in the wide regions of the heaven the Goddess has made bright the dark figure (of the world). Waking up (all beings) with her ruddy steeds, here comes the Dawn in her well-equipped Car. 14

१० या व्युत्सुः, याः च नूनं विदच्छन् क्रियति यत् समया आ भवति! वाक्शाना पूर्वाः अनु वृषते, प्रदीप्यानां अग्निभिः जोष एति ।

११ ये मर्यासः पूर्वतरां उपसं व्युच्छन्ती अपश्यन् ते ईयुः । अत्माभिः ऊं प्रतिचक्ष्या अभून् सु । ये अपरीपु पश्यान् ते यन्ति ।

१२ उपः, श्वयद्वेपाः, ऋतपाः, ऋतेजाः, सुन्नवरी, सूनुताः ईरयन्ती, सुमंगळीः, देववीर्ति विव्रती, नेष्टमा अद्य इह व्युच्छ ।

१३ देवी उषाः पुरा शश्वत् वि उवात्, अयो मघोनी अद्य इह व्याव, अयो उत्तरान् शून् अनु व्युच्छन्तः अजरा अमृता स्वधाभिः चरति ।

१४ अंजिभिः दिवः आतामु वि अयौन् । देवी वृष्णां निर्णिजं अप आवः । अंशेभिः अधोः प्रबोधयती उषाः सुदुजा रथेन आयाति ।

Bringing (with her) all covetable nourishments, the Wise One, casts her wondrous gleam. Last¹⁰ of the eternal Dawns that have departed, and first of the Dawns to shine hereafter, here has this Dawn blazed. 15 (3)

Arise¹¹; our life-breath has come to us; the darkness has vanished and Light is streaming in. She (i. e. the Dawn) has vacated the path for the Sun to travel. (Lo), we have come where they have their life lengthened. 16

Glorifying the bright Dawns, this poet, this adorer, (here) sings (aloud), weaving¹² (sweet) songs. Bounteous One, shine therefore for the reciter of thy praise and gleam forth to us (long) life along with progeny. 17

As soon as these good hymns are sung (in a tone loud) like that of the wind, may this Soma-offerer be admitted to the presence of the cow-hestowing and horse-giving Dawns, loved of all warriors, who shine brightly for the mortal that offers them oblations. 18

Shine thou who art great, who art the mother of the gods, who art the power of Aditi, and who art the hanner of the sacrifice. Commending (our sacrifice) shine for our hymn. Beloved of all, pour new life into us when amongst these people. 19

१५ वाद्योणि पोष्या आवहन्ती चैकिताना चित्रं वेतुं हृणते. ह्युपीणां शश्वतीनां उपमा" विमार्तानां प्रथमा उपाः वि अर्धवत् ।

१६ उन् ईर्ध्व," । नः अयुः आ अगात्, तमः अपप्र अगात्, ज्योतिः आ एति । सूर्याय यातवे पथो अर्धः । यद् अयुः प्रतिरुन्ते अगन्म ।

१७ विमार्तानाः उपसः स्तवानः रेमः वद्विः वाचः स्युमना" उन् इवति । तन् मघोनि हृणते अय उच्छ. अरेम प्रजावत् आयुः नि दिदीहि ।

१८ गोमत. अश्वदाः सर्वधीराः याः उपसः दाक्षिणे मन्त्र्याय ध्युच्छन्ति क्षोममुन्या सुवृत्तानां वायोः इव उदकं ताः अश्ववत् ।

१९ देवानां माता, अदितेः अनीकं, यदस्य वेतुः, दृहती वि भादि । प्रशस्तिकृन् नः ब्रह्मणे वि उच्छ; विश्वारे जं नः आ जनय ।

Whatever wondrous and beneficent prowess¹³ the Dawns might bring for him who glorifies and worships them—that may Mitra and Varuna approve of, and so may Aditi, the Ocean, the Earth and the Heaven. 20 (4)

S O O K T A 114

Rishi-Kutsa Angiras, Deity-Indra

We offer these hymns to Rudra, who is Power (incarnate), who wears matted hair¹ and to whom heroes resort, so that welfare may attend our bipeds and quadrupeds and every thing may thrive and be free from trouble in this village. 1

Rudra, bring us joy and make us happy. We shall with a salutation wait upon thee to whom heroes resort The welfare to which your adorer is entitled and which our father Manu did seek—may we enjoy it, Rudra, under your auspices². 2

Bounteous³ Rudra, (only) through worship of the gods shall we be able to enjoy the favour of thee to whom heroes resort. Come hither⁴ bringing treasures to our men. We shall, with (all) our heroes abiding in safety, offer thee oblations. 3

For our protection we invoke Rudra, who is fiery, who is the accomplisher of sacrifices, whose movements are in (beautiful) curves and whose wisdom is great. May he drive the god's wrath far away from us. We seek only his kind wishes. 4

२० ई जानाय शशमानाय यत् मद्र विभ्रं अद्रः" उपसः वहन्ति तत नः मित्रः वरुणः समहंता ।

१ तवसे कर्पादिने' शयद्वीराय रुद्राय इमा मतीः प्र भवमहे, यथा द्विपदे चतुष्पदे वा असत्, अस्मिन् प्रामे विश्वं पुष्ट अनातुर ।

२ रुद्र, नः मृळ उत नः मयः कृधि । शयद्वीराय ते नमसा विधेम । यत् च योः च श पिता मनुः आवेजे तत्, रुद्र, तव प्रणीतिपु' अस्याम ।

३ मोहः' रुद्र, शयद्वीराय तव मुमर्ति ते अस्याम । अस्याकं विसः इत् शुभ्रयन् आचर' । अरिष्टवीराः ते हविः जुहुवाम ।

४ वय स्वेय यहासाधं वंकु कर्षि रुद्र अवसे नि ह्यागदे । दैव्यं हेळः आयत् आरे आयत् । अस्य मुमर्ति इत् वय अ, शृणीमहे ।

With a salutation we invoke the wild Boar of the Heaven, who shines with lustre, who wears matted hair, who is (of) a fiery form. May He, who in his hands bears medicines that all may covet, grant us happiness, shelter and security. 5 (5)

This delightful hymn, sweeter than sweet, is being sung in honour of Rudra, the Father of the Maruts O immortal One, grant⁵ us then sustenance worthy for us mortals, and bring happiness to our own selves and to our children and grand-children. 6

Rudra, (let) no (harm) (come) to those that are great among us and to those that are small, to those who are growing⁶ and to those who are grown; slay not our father nor our mother, and let no harm come to our own bodies so dear to us. 7

Let no harm come to our children, grand-children, our servants⁷, our kine and steeds. Rudra, slay not our heroes in thy wrath. We worship thee evermore with oblations. 8

I have gathered these hymns for thee as the herdsman collects (his cattle). Father of the Maruts, grant us treasures. Verily, blissful in thy favour, and exceedingly joy-giving, and hence indeed we seek only thy succour. 9

५ अरणं वशीर्दिनं त्वेय रूप दिवः वराहं नमसा नि ब्रूयामहे । वार्यानि भेषजाना हस्ते विघ्नान् शमं वमं छर्दिः शमन्य यमन् ।

६ स्वादोः स्वादीयः वर्षनं इदं वचः मरुतां पित्रे दद्याय उच्यते । अमृत नः मर्तमोजनं च रास्व^७, तमने तो-
व्यय तनयाय मृष्ट ।

७ इद, नः महान्तं उत नः अर्भक, नः उशन्तं^८ उत नः उक्षितं, नः पितरं उत मातरं, नः प्रियाः तन्वः मा रिरियः ।

८ नः तोके तनये, नः आर्यो,^९ नः गोषु, नः अभेषु मा रिरियः । इद, भामितः नः वीरान् मा वधीः हविष्मन्तः त्वा सदै इत् हवामहे ।

९ पशुषाः श्व ते स्तोमान् आ अकरं । मरुतां पित्रः अरणे सुप्रं रास्व । ते मुमतिः मय मृडयत्तमा दि, शय वय ते अवः इत् वृणीमहे ।

May thy (weapon) that kills the cows and men remain far away, and, O thou to whom the brave resort, may thy excellent gifts be for us. Bring us happiness, O God, and pronounce (blessings) upon us and grant us security as thy (strength) is doubly^a great. 10

Desirous of his protection we have sung our humble songs for him. May Rudra, associated with the Martus, lend his ear to our call. May Mitra and Varuna give their approval to this prayer of ours and so may Aditi, the Ocean, the Earth and the Heaven. 11 (6)

S O O K T A 115.

Rishi-Kutsa Angiras; Deity-Sun.

The wondrous Power of the gods—the eye of Mitra, Varuna and Agni—has risen. The Sun, the life-breath of (all) objects, moveable and immoveable, has pervaded the Earth, Heaven and Atmosphere. 1

Following the brilliant goddess, Dawn, as a man goes after the lady (of his heart), he proceeds, ready to grant his favours, to that blissful spot where pious men pass their days. 2

Beneficent are the steeds of the Sun, wondrous, various-coloured¹ and delightful. Bowing before him they have occupied the surface of the Heaven. They travel round the Earth and Heaven in no time. 3

१० ते गोत्र उत पुण्यप्रभार । क्षयदीर, ते मुत्र गन्ते । अस्तु देव न. मृक च अग्नि मृदि च, अप द्विर्वाः^a नः शर्म च यच्छ ।

११ अवत्यवः अस्मै नमः अत्रोनाम । मह्यमान इदः नः हव शुणोतु ।

१ मित्रस्य वरुणस्य अग्नेः चक्षुः देवानां चित्र अनीक उत अगन् । जगतः तत्पुपः च आत्मा सूर्यः एवापृथिवी अन्तरिक्ष आ अग्नः ।

२ यत्र देवयन्तः युगानि वितन्वते भद्र प्रति भद्राय, मर्यः योषां न, सूर्यः रोचमानां-देवी उपसं पथान् अभि एति ।

३ सूर्यस्य हरितः अधाः भद्रः, चित्राः, एतन्वाः,^a यनुमाशसः । नमस्त्यन्तः दिवः पृष्ठं आ अस्तु । एवापृथिवी सप्तः परिवन्ति । -

That is the Divinity, that is the supreme might of the Sun that he did withdraw his extensive (light) in the very midst of man's work². When he has yoked his steed (in order to depart) from the common abode, the Night spreads her veil over all. 4

That (splendid) form of his the Sun doth reveal on the skirts of the Heaven that Mitra and Varuna might view it. His steeds do now bring to view his unlimited bright splendour³, and now his darksome glory. 5

Ye gods, deliver us from sin and slander as soon as the Sun hath risen. May Mitra and Varuna give their approval to this prayer of ours and so may Aditi, the Ocean, the Earth and the Heaven. 6 (7) (16)

ANUVAKA 17.

SOOKTA 116.

Rishi-Kakshiwan; Deity-Ashwin.

In honour of the Truthful Ones who brought his wife to young Vimeda in a chariot, swift like an army, I prepare a seat of grass as it were in, as much as I send on to him prayers as the wind urges the waters of the cloud. 1

Ye are brought (hither) either by your steeds of powerful bounds and swift movements or by the encouraging words of the gods. And still, O Truthful Ones, your ass has vanquished thousands in a battle where Yama (himself) was fighting. 2

४ सूर्यस्य तत् देवत्वं तत् महत्त्वं कर्तोः मध्या पितृत्वं सं जमार चरा सधत्तान् हरितः अमुक्त इत् रात्री गिरमस्म वायः तनुं आन् ।

५ मित्रस्य वरुणस्य अभिबद्धे योः उपरमे तत् रूपं सूर्यः वृष्टये । अन्यत् हरितः वायु अनन्त दधत् पाजः, अन्यत् वृष्ण सं भरति ।

६ देवाः, अथ सूर्यस्य उदिता अहमः सवत्तान् निः पिष्टु ।

१ यो अभंगाय विन्द य सनातुवा रयेन जायां निरुद्ध्युः, नादित्याभ्यां बर्हिः इव प्र ह्वे । वातः अभिग्राह्य एव लोमान् इवर्मे ।

२ वीर्युत्तमभिः भागुहमभिः वा देवानां जतिभिः शासदाता । तत्, नादित्या, यमस्य प्रधने आत्रा सप्तमः उद्दमं जिषाय ।

A dead man leaving his possessors, verily, O Ashwins, Tugra left Bhujyu in the depth of water. But ye bore him up in boats, that brought him new life and that flew through the atmosphere, keeping above the water. 3

With Bird-like steeds that travelled (without a break) for three days and nights and more, ye, O Truthful Ones, conducted Bhujyu to a dry spot beyond the watery ocean in three chariots of six horses and hundred legs. 4

A (great) exploit ye did perform on the sea which has no beginning, no support, no means to control, when, O Ashwins, you conducted home Bhujyu seated in a boat of hundred oars. 5 (8)

It was, Ashwins, an eminent and commendable bounty of yours that ye gave Aghashwa a white horse which became to him a standing solace. (Indeed) the excellent steed of Pedu is ever worthy of worship. 6

Heroes, ye granted manifold intellectual power to Kakshivat, descended from Pajra, who offered you praises. From the vessel-shaped¹ hoof of the powerful steed, ye created hundred jars of wine. 7

३ अश्विना, कः चित् समृत्वात् रयिं न तुमः इ भुज्यु उदमेधे अव अहाः । अन्तरिक्षमुद्भिः अपोदकामिः नीमिः त ऊह्युः ।

४ नास्या, तिस्रः शपः त्रिः अहा अतिप्रजद्भिः पतयैः, त्रिभिः शतपद्भिः पडयैः रथैः, आर्दस्य सगुह्यय परे ध वत् ऊह्युः ।

५ अश्विनौ, शतरिशां नाव आतरिषवांसं भुज्यु यत् अस्त उह्युः तत् अनारमणे अनास्थाने अप्रभणे तमुदे अवीरयेथा ।

६ अश्विना, शश्वत् इव स्पर्शित य श्वेत अश्व अपाश्वाय ददधुः तत् वां महि दान कीर्तन्यं भूर । पद्भः अर्धे वाजी सद इत् हव्यः ।

७ नरा, पञ्जियाय स्तुवते कक्षीवने युवं पुरंधि अरदत् । वृष्णः अश्वस्य वारोतरात्^१ शफात् सुराचा शत कुम्भात् अतिचत ।

With cold ye did ward off the scorching heat and did bestow on him (viz. Atri) energy brought on by (delicious) drinks. Ye did, Ashwins, bring out, safe with all his men, Atri, who was thrown in a pit. 8

Truthful Ones ye drove up the well and turned its bottom up because its opening was not straight. And then the waters began to stream as it were to the thirsty retainers of Gotama to grant him thousandfold riches. 9

Truthful Ones, ye did remove from the old Chyavana his aged look like a coat of mail. Forsaken as he was ye did, O Annihilators of Foes, lengthen his years of life and made him the lord of young maids. 10 (9)

Truthful Ones, that protection of yours was, O Heroes, praiseworthy, full of bliss and helpful whereby for Vandana ye, the wise Ones, brought out the treasure which had, as it were, been hidden from view. 11

Heroes, that mighty exploit of yours I (here) proclaim for my gain even as the thunder proclaims the rain, in as much as Dadhyach, the descendant of Atharvan, talked in sweet terms with you with a horse's head. 12

८ हिनेन प्रसं अग्निं अक्षरदेयां । पितृमनीं ऊर्जं अस्मै अयत्तं । अधिना, ऋषीषे अर्जनात् ३. अग्निं सर्वगर्गं स्वस्ति उन् निन्द्युः ।

९ नासत्या, अवतं पठ अनुदेयां, जिह्वारं उक्ताकुत्रं चक्षुः । मोतमस्य तृप्यते पायनाय, आप, चक्षुषाय राये, धरन् ।

१० उद नासत्या, सुतुराः च्यवानान् प्रापि द्व वग्निं प्र अमुचनं । दग्ना, जहितस्य आयुः प्र अतिरत्नं कर्नानं पतिं इन् अहृषुर्तं ।

११ नासत्या नरा, तन् वां वक्ष्यं दस्यं राप्यं अमिष्टिनन् च यन् दिदांता दशंतान् अपगृह्णं निधिं इव बन्धनाय उन् कायुः ।

१२ नरा, हन्त्युः दृष्टिं नमनेय वां तन् उग्रं दंष्ट्रः आविः वृणोमि, यन् आयर्वनः दप्यद् इ अक्षस्य शीर्ष्णां वां इ मधु उवाच ।

O Truthful Ones, in your mighty course she (viz. Vадbrimati) waited on you with many a hymn, you who are great achievers and supporters of many. Ye too listened to those as to a commandment as it were of Vадhrimati and granted, Ashwins, (a son), Hiranyahasta. 13

O Truthful Ones, O Heroes, ye released the quail almost from the (very) mouth of the wolf and gave Kavi the power to see when he craved your favour. 14

Like the wing of a bird, the leg (of Vishpala) had been cut off at night² in Khela's battle. But forthwith ye set an iron leg to Vishpala that she might freely move in the battle that was raging. 15 (10)

The father of Rijrashwa who cut a hundred rams to (feed) a she-wolf made him blind. (But) O Truthful Ones, O Annihilators (of foes), O Physicians, ye without difficulty set his eyes (back) that he might see. 16

The Daughter of the Sun, winning (the race) with her horse, ascended your chariot which was as though the goal³. All the gods gave their assent from heart and ye, O Truthful Ones, became endowed with glory. 17

१३ नासत्या, वां महे यामन् पुरधिः यरा पुरुभुजा अजोर्द्वान् वधिमत्याः तत्र शासुः इव भुतं हिरण्यहस्त, अधिना, अदत्त ।

१४ नरा नासत्या, वृकस्य आस्रः अभीके वर्तिवा युवं अमुमुवत । उतो, पुरुभुजा, युवं इ कृयमाण कविं विचक्षे अकृणुत ।

१५ वेः इव पर्ण, खेलस्य आज्ञा, परितक्म्यायां चरित्रं अरुहेदि । धने हिते सतंवे आयसी जंघा निस्पलाये प्रति अधत्त ।

१६ शतं मेयान् वृकये चक्षुदानं तं कृज्जश्च पिता अंधं चकार । नासत्या दक्षा भिषजौ, विचक्षे अनवन्त तःमै असी आ अधत्त ।

१७ अवंता जयन्ती सूर्यस्य दुहिता वा रघं कर्ष्म इव अतिष्ठत् । विश्वे देवाः हृद्भिः अनु अमन्यन्त । नासत्या, भिया सं सचेधे ।

Ashwins, when for Diwodāsa and Bharadwaja, ye hied to their homes in haste¹, your chariot which bore you (thither) brought ample wealth and to it a bull and a crocodile were harnessed. 18

O Truthful Ones, bringing (with you) wealth abounding with lands and good progeny, and (long) life affording chances of exploits, ye, with one mind, went, with a gift of abundant prowess, to the descendants of Jahna who used to present you with your share of oblations three times in a day. 19

By the Rajas which was easy to traverse ye took out at night Jahusha who was besieged on all sides. And, O Truthful and Unaging gods, ye passed through mountains in your chariot that cleft the rocks. 20 (11)

In a single day, Ashwins, ye gave Vasha strength to fight that he might earn thousandfold (wealth). Aided by Indra, ye, Mighty Ones, slew the wicked foes of Prithu-shrawas. 21

Ye bore aloft water from a deep well for Shara, the descendant of Richatka, to drink. Truthful Ones, even for Shayu who felt fatigued², ye filled a harren cow with the invigorating (milk). 22

१८ अश्विना, यन् दिवोदसाय भरद्वाजाय ह्यन्ता^१ वर्तिः अयातं, सचनः रथः रेवन् उवाह । वृषमः च शिशुमारः च युष्ठा ।

१९ अन्हः त्रिः भागं दधती जन्दावीं मुखत्रं स्वयत्यं रयिं सुवीर्ये अयुः आ वहन्ता वार्जः समनसा उप अयातं ।

२० भरत्यू नासन्त्या, विभ्रतः परिविष्टं आहुषं मुषेभिः रजोभिः नक्तं ऊहयुः । वि भिन्दुना रथेन पर्वतान् वि अयातं ।

२१ अश्विना, सहस्रा सनये एकस्याः वस्तोः वरां रणाय आवनं । वृषणौ, इन्द्रवन्ता वृथुश्रवसः दुच्युनाः अरातोः निः बहू ।

२२ आचन्कस्य शरस्य चित् पातवे नीचान् अवतान् वाः उवा चक्रयुः । अमुरये^२ शयवे चित् दानीभिः रतये गां विच्ययुः ।

Truthful Ones, like a lost animal ye restored by your might Vishnapoo to Vishwaka that they might meet, for, Vishwaka the descendant of Krishna, who was of pious conduct, praised you and invoked your protection. 23

As the Soma is taken up from a vessel with a spoon, so ye lifted up Rebha who was thrown in the water, bound (hand and feet), for ten nights and nine days, whose suffering was unbearable, who was shivering all over, and, who was experiencing the torments (of being plunged) in water. 24

Ashwins, I have (thus) described your miracles, and so shall I be the lord of this (home) getting heroic attendants and fine cows. Preserving my eye-sight and enjoying long life may I enter old age as a (favourite) resort. 25 (12)

S O O K T A 117.

Rishi-Kakshiwan; Deity-Ashwin.

Ashwins, this your ancient worshipper waits upon you for your exhilaration with sweet Soma. Our offering is placed upon the holy grass and our prayer comes to meet you. Truthful Ones, come with sustenance and prowess. 1

Ashwins, in that chariot of yours which, being swifter than the mind, goes forth towards the people, dragged by excellent steeds, and in which you visit the house of the pious, Come, ye Heroes, to our abode (also). 2

२३ नासत्या, कञ्जयते अवस्यते स्तुतत कृष्णियाय विधायय शचीभिः, नष्ट पशु न, विष्णाव दर्शनाय ददधुः ।

२४ दश रात्रीः नव द्यूः अश्विनो अप्सु अन्तः अवनद्ध धधित विप्रुत उदनि प्रवृत्त रेभ सुवेण सोम इव उत् निन्ययुः ।

२५ अश्विना, वां दंशसि प्र अवोच । सुपन मुवीरः अस्य पतिः स्यां । उत पश्यन् दीर्घ आयुः अभुवन जरिमाण अरत इव जगम्या ।

१ अश्विना, मध्वः सोमस्य रुदाय प्रनः होता वां विवासते । सतिः बर्हिष्मती, गीः विधिता; नासत्या इषा वाजैः उप यात ।

२ अश्विना, यः वां मनसः जवीयान् एवधः स्यः विधः आजिगाति, येन मुक्तः दुरोग गच्छथः, तेन, नरा, अग्गम्य वर्तिः यात ।

Mighty Heroes, ye have taken out (with (all) his people the sage Atri who was popular with the five races,) (of a dangerous abyss) frustrating the stratagems of the wicked demon and leading us on (to prosperity) as before. 3

Mighty Heroes, O Ashwin, Ye rescued with your marvellous powers the drowned sage Rebba who had like a horse disappeared in the waters by evil ways. The miracles ye wrought before never become old. 4

Ashwins, annihilators of foes, for the sake of Vandana, ye, for his good, dug out like gold, the buried treasures which were sleeping as it were on the (very) lap of MISFORTUNE and which were lying in darkness like the Sun. 5 13

Truthful Heroes, that (achievement) of yours did (really) deserve to be praised by Kakshivat, descendent of Pajra, that in your course ye did create for the (use of the) people hundred pitchers of delicious drinks from the hoof of the powerful steed. 6

To Vishwaka, the descendent of Krishna, who praised you, ye, O Heroes, restored (his son) Vishnapoo. Ashwins, oven to Ghosha who was becoming (an) old (maid) in her father's house ye gave a spouse. 7

३ इषणा नरा, अतुपूर्व चोदयन्ता, अश्विस्तस्य दस्योः मायाः भिनन्ता पांचजन्यं अग्निं ऋषिं गणेन
अदसः ऋषीणां सुवधः ।

४ इषणा नरा अश्विना, दुर्देवः अथ न अप्सु गूह्यं विदुतं तं रेमं ऋषिं दसोभिः रिणीयः वां पृथ्यां
कृतानि न जूर्यन्ति ।

५ दद्या अश्विना, निरुतः उपस्थे न सुशुष्यान्, सुर्वे न तमसि क्षियन्तं दर्शतं स्वर्गं न वन्दनाय शुभे
उन ऊग्रयुः ।

६ नरा नासत्या, पञ्चियेण कक्षीवता शंस्यं तन् वा, परिग्मन्, याजिनः अश्वस्त्य शस्त्रान् जनाय मधूनां
शन कुमान् असिचत ।

७ नरा, स्तुवते इषिणाय विश्वाय विष्णाव् ददधुः पितृषदे दुरोणे न्यूनं घोषाय चित् पतिं अदसं ।

O Ashwins, ye gave Rushatee (as wife) to Shyava and ye granted the pleasures of home to Kanva. That act of yours is, O Mighty Ones, fit to be glorified which to the descendent of Nrishada gave ears (to hear). 8

O Ashwins, that put on various forms, ye granted a horse to Pedu which won thousands of riches, which was very swift, which was matchless, which could slay the dragon, which was (most) celebrated and which would carry him through (perils) 9

Most hounteous Ones, those are your glorious deeds and prayer & hymn are your home on the Earth & in the heaven. Ashwins, in as much as the Pajras are calling on you, come hither with sustenance and (grant) (abundant) prowess to the learned (adorer) 10 (14)

O Truthful Ashwins, supporters (of the world), bringing prowess to the learned adorer when ye were glorified by Mana for the sake of a son ye cured Vishpala on being praised by Agastya with a hymn. 11

Ashwins, Powerful sons of the Dyaus, where (indeed) were ye, the protectors of Shayu, going to receive the good hymns of Kavya, when like a pot of gold buried (underground) ye dug up on the tenth day (the hidden treasures)? 12

८ अश्विना, युव श्यावाय दशती अदत्त । कन्वाय स्नेहस्य मत्तः । वृषणा तत्त वा कृत प्रवाच्यं यत् नार्षदाय धवः अच्यधत् ।

९ पुह वर्षासि दधाना अश्विना, वेदये आशु सदससा वाजिन अप्रतीत अहिह्न धवरथं त्वन्नं अश्वे नि ऊदधु ।

१० मुदान् एनानि वा धवत्ता रोदत्यो ब्रह्म जंग्म सदम् अश्विना यत् वा पज्रात. हवते द्या, च यात विदुष च वाज ।

११ धुरणा नाससा अश्विना, मानेन सुनो. शृणान् विप्राय दत्त रदत्त, अगस्त्ये ब्रह्मणा बध्मना, विश्वतो रा अभिगीत ।

१२ अश्विना, दिग् दग्गा नदना, शयुना, कव्यस्य मुदुति कुद याता दिग्गस्ये इव कलशं दशमे अहन् निशात उा ऊाधु ।

Ashwins, with your (wonderful) powers ye made Chyavana, who was (fast) aging, young again. Truthful Ones, the Daughter of the Sun, liked (to ascend) your chariot in (all) her glory. 13

Youthful Ones, in your ancient ways ye did again become compassionate towards Tugra. With your swift¹ steeds, (in every way) bird-like, ye rescued Bhujyu out of the swelling sea. 14

Ashwins, the son of Tugra worshipped you, and, sent to the sea (on a mission), he went uncomplaining. Him ye rescued safely with your well-equipped chariot that hath the speed of the mind. 15 (15)

Ashwins, the quail adored you when ye released her from the mouth of the wolf. Ye passed through the mountain's peak with your triumphant (csr) and killed the son of Vishwach with poison. 16

(Taking pity on Rijrashwa) who had been struck blind by his wicked father for giving hundred rams to a she-wolf, ye, Ashwins, set a (new) pair of eyes to him and put light there in that the blind man might see. 17

१३ अश्विना, जरन्तं च्यवानं युवं शचीभिः पुनः युवानं चक्रधुः । नासत्या, सूर्यस्य दुहिता प्रिया सह युवोः रथं अशनीत ।

१४ युवाना, पूर्व्येभिः एवैः युवं वृषाय पुनर्मन्दौ अभवत । विभिः ऋग्नेभिः^१ अश्वैः अणसः समुदात् भुज्यं नि रुद्रधुः ।

१५ अश्विना, तौष्यः वो भजोहवीत् समुद्रं प्रजृह्यः अश्वभिः जगन्वान् । वृषणा, सुयुजा मनोजवसा रथेन तं स्वस्ति निः रुद्रधुः ।

१६ अश्विना, यत् वृक्षस्य आस्रः सौ अमुंचत वर्तिष्य न । भजोहवीत् । जयुषा भद्रेः सानु वि ययधुः । विधावः वातं विपेग अहत ।

१७ अश्विनौ, वृक्षे वातं मेघान् ममरान् अश्विनेन पित्रा तमः प्रणीतं ऋक्षाश्वे अक्षी आ अपतां । अन्धाय विचक्षे ज्योतिः चक्रधुः ।

The she-wolf invoked exceeding mercy² upon the blind man (in this wise)—"O Ashwins, O Mighty Ones, O Heroes, like a lover in his youth, Rijrashwa cut for me a hundred and one rams" ? 18

Ashwins, your protection is wide and filled with happiness and O Dashful Ones ye cure him who is crippled.³ Hence did Purandhi invoke you and, Mighty Ones, ye came to her with your succours. 19

Ashwins, Annihilators (of foes), for Shayu ye filled with milk a barren⁴ cow that was lean and that would not yield milk. Ye with your might hrought the daughter⁵ of Purumitra as wife to Vimada. 20 (16)

Ashwins, Annihilators (of foes), ye made ample light for the pious, sowing corn with the plough, creating food for the people and dispersing the wicked with your weapon. 21

Ashwins, to Dadhyach the descendant of Atharvan, ye set a horse's head. Thereupon, he, a man of rectitude, spoke to you the sweet word, which was to you secret known only to Twashtri. 22

१८ सा वृक्रीः अन्धाय द्युनं भर अह्वयन्-“अश्विना, वृषणा, नरा, कनीनः इव जार. ऋक्षाधः शर्तं एकं च मपान् चक्षतान.” ।

१९ अश्विना, वां ऊतिः मही मयोभू, उत, धिष्ण्या, खामे स रिणोय अघ द्वां इत् पुंरधिः युवां इत् अह्वयन् वृषणौ अवेभिः सौ अगच्छत ।

२० दत्ता अश्विना, शयवे अधेनुं, स्तवै, विस्रक्षां गां अविन्वतः युवं शचीभिः पुमित्रस्य योषां विमदाय जाया नि ऊदयुः ।

२१ दत्ता अश्विना, युव वृक्केण वपन्ता, मनुष्याय द्ये दुहन्ता, वसुरेण दस्यु अभि घम ता आर्योय उद ज्योतिः चक्रयुः ।

२२ दत्ता अश्विना, आधर्वणाय दधीचि अद्वयं शिरः प्रति ऐरयत । यत् वां अविद्व्यं यत् त्वाष्ट्रं, ऋतयन् सा वां गधु प्र वोचन् ।

Wise Ones, I always crave your good will. Accept, Ashwins, all our prayers. Truthful Ones, grant us ample and glorious wealth along with progeny. 23

Bounteous Ashwins, Ye, O Heroes, gave a son, (namely) Hiranyahasta, to Vadbrimati. O Liberal Ashwins, ye urged Shyava to life, cut as he was in three parts, 24

Men have, Ashwins, described these ancient exploits of yours. Powerful Ones, may we celebrate our sacrifices along with our brave men, chanting hymns to you. 25 (17)

S O O K T A 118.

Rishi-Kakshiwan; Diety-Ashwins.

Powerful Ashwins, may your chariot, flying with its falcons, come hither, shining with its own glory and bringing happiness, the chariot, which is swifter than the mortal's mind, which has three yoke-poles and which has the velocity of the wind. 1

' Come hither in your chariot which has three yoke-poles, which is triangular, which moves on three wheels and which is lovely. Fill our cows (with milk) and give swiftness to our steeds, Give, O Ashwins, prosperity to our heroes for us. 2

२३ इषी, यदा वां सुमति आ चक्रे अश्विना, मे विश्वाः धियः प्र अवतं । नासत्या, बृहन्त अपत्यसाचं धृत्यं रवि अस्मं रराधां ।

२४ मुदान् नरा अश्विना, रराणा बघ्नित्याः हिरण्यहस्तं पुन्र अदत्तं । अश्विना, त्रिभ्य ह विकस्तं श्यावं जीवये उन् एरयत ।

२५ अश्विना, एत नि वां पूर्व्याणि वीर्याणि आयकः अवोचन् । वृषणा, युवभ्यां ब्रह्म कृण्वन्तः सुवीरासः विद्ध आ बद्धम ।

१ वृषणा अश्विना, यः वां रथः मत्स्यं मनसः जर्वायान्, त्रिवन्धुरः, वातरंदाः, स्ववान्, सुगृहीकः, श्येनपन्था अवाक् यातु ।

२ अश्विना, त्रिवन्धुरेण, त्रिहना, त्रिचरेण मुक्ता रथेन अवाक् आ यातं । नः गाः पिन्वतं, अर्धतः वि-त, अस्मै वारं वधेयतं ।

In your lovely¹ chariot of a gentle course, hearken, O Annihilators (of foes), to this song of the pressing stone. Why (indeed) have the ancient sages called you, Ashwins, the prompt visitors of (the house of) distress? 3

Truthful Ashwins, may the swift falcons, harnessed to your chariot which being like (our) guardians like the Vultures of the heaven, bring us nourishment, conduct you hither, flying. 4

The Daughter of the Heaven, the loving² maiden, is O Heroes, ascending your chariot here. May your lovely³ steeds the flying birds of bright colour, conduct you towards us. 5 (18)

Powerful Annihilators (of foes), with your miraculous acts ye lifted up Vandana and raised up Rehha with your might. Ye conveyed the Son of Tugra beyond the ocean and made Chyavana a young man again. 6

Ashwins, ye bestowed strength and succour upon Atri who had been carried down to a hot place. Ye gave sight to the blinded⁴ Kanva, accepting his good praise. 7

३ दत्तौ अधिना. प्रवक्ष्यमानां सुहृता रपेन अद. इमं श्लोकं शृणुत । पुराजाः श्रियासः वा अवति प्रति यमिष्टा. किं अग आहुः ?

४ नासत्या अधिना, दिव्यासः गृध्राः न ये अप्सुर प्रथं अशि वहन्ति, रपे युक्तातः पतङ्गाः आश्व इयेनात. वां आश्वदन्तु ।

५ नरा, सुवीं सुवतिः गूर्यस्य इहिता अत्र वा रथ आ लिष्टव । वा यणुय^१ अश्वा, अरथा. पतङ्गाः वयः, वां अभीके परे वदन्तु ।

६ दत्ता वृषणा, दसनाभिः वदनं इत् ऐरदत्, दक्षीभिः रेम उत् (ऐरयत्) । वीर्य ससृग्नि नि. पारयय, व्यवान पुनः सुवान चक्षुः ।

७ अधिनौ, तप्त अवनीताय अत्रये उर्जे ओमान युव अपतं । सुवति जटुषणा अपिगिस्ताय^२ कण्वाय सुव चक्षुः प्रति दपत् ।

Ashwins, ye filled a cow (with milk) for the ancient Shayu who prayed³ to you. Ye rescued the quail from danger and set a (new) leg to Vishpala. 8

To Pedu, Ashwins, ye gave a white steed, urged by Indra, able to slay the Dragon, neighing⁵ to the pious, victorious, fierce, winning thousandfold wealth, powerful and possessing (extensive) bodily strength. 9

Ashwins, Heroes of eminent birth, we invite you (hither), praying you to come. Accepting our hymns, come to us for our good in your chariot filled with riches. 10

Truthful ones, come to us with one mind with the fresh speed of your falcon. As soon as the Eternal Dawn¹ casts her splendour, I worship you with a gift of offerings. 11 (19)

८ अश्विना, नाधिताये^१ पूर्वाय शयवे युवं घेनुं अपिन्वतं । वर्तिकां अहसः निःअमुचतं, विशालायाः यथा प्रति अयतं ।

९ अश्विना, युवं पेदवे श्वेतं, इन्द्रजतं, अहिहन्, अयं जोगृध्रं,^२ अभिमृति, उग्रं, सहस्रमां, दृगन्, बहिर्गमं यथा अयतं ।

१० मुजाता नरा अश्विना, नाधमानाः ता वां अवये शु द्वागदे । नः गिरः जुहुयन्ता वसुमता रथेन सुविनय उप आ यत ।

११ नामत्या अश्विना, श्वेतस्य नूतनेन जवसा सरोपाः अग्ने आ यातं । शशसनायाः उग्रस्य, ध्युष्टौ गतद्व्यः वां हव दि ।

S O O K T A 119.

Rishi-Kakshiwan; Deity-Ashwin.

For long life I call your chariot towards our oblation, your chariot, which has many¹ clever designs, which has the speed of the mind, the steeds of which are nimble, which is deserving of worship, which has a thousand banners, which is made of (the best) wood,² which brings hundred-fold riches, which is most celebrated and which grants safety (to the adorers). 1

As (your chariot) begins to proceed, up leaps (my) heart (with joy); (nay) the ten quarters have combined to belaud³ (you). I am making my warm⁴ oblation sweet. Succours are coming to me (from all around), and Oorjanees has ascended your chariot. 2

Desirous of victory,⁵ when the mighty⁶ (warriors) meet in unlimited numbers on the field of battle, vying with each other for glory, your chariot is seen (climbing) down,⁷ when, Ashwins, ye bring the choicest gift to the wise (worshipper). 3

With your Bird-like (steeds) ye went to Bhujyu who was sinking,⁸ bearing him to his parents with the (same) self-yoking (steeds). O Powerful Ones, even to his house ye went, though it was far⁹ and away; your supreme help to Diwodasa is (but too) well-known. 4

१ जीवसे बां पुदपाय', मनोजुव, जीराय, यक्षि, सहस्रकेतुं, बनिन', शतद्रु, धुष्टीवानं, वरिवोधां रथं प्रयः अभि आ हुवे ।

२ अस्य प्रयामानं धीतिः कर्तुं प्रति अयायि; सस्मन् दिशः स आ अयन्ते । घर्मे त्वदामि ऊतयः प्रति यति । अश्विना, कर्जनीं बां रथ आ अरहन् ।

३ यन् जायवः^१ अमिताः सखाः^२ शुभे नियः पाण्यानासः रणे स अयमत्, अह युवोः रथः प्रवणे^३ बोजिते यन्, अश्विना, सूरि वर आ वदथः ।

४ विनिः युव भुरमाणं भुशु गत, स्वयुक्तिभिः पितृभ्यः आ निवहन्ता । दृष्ट्वा, विज्ञेयं वर्ति. २ । यत्सह; दिव्येदायानं वा महि अतः चेति ।

O Ashwins, your mere words drove to its extreme limit the chariot of yours which ye had yourselves harnessed for glory.¹⁰ The loving Maid who approached you for friendship, (seeking) your love, chose you as her husbands. 5 (20)

Ye did rescue Rebha from trouble¹¹ and did ward off with cold tormenting heat from Atri. Ye did put invigorating milk in Shayu's cow and, Vandana was invested (by you) with long life. 6

Annihilators¹² (of foes), as an (old) cart is repaired, so did ye grant (freshness of youth) to Vandana who had been tormented¹³ by old age. Moved by prayers ye did bring out the learned (adorer) alive from the Earth. May your marvellous deeds be performed for the officer (of hymns) here. 7

Ye visited (Bhujyu) who had been suffering heavily, being forsaken by his father, and, who had called for your mercy in far-off regions. Your succours were splendid and marvellous were your helps when ye stood by him. 8

That bee praised you in sweet accents and the son of Ushija calls on you that ye be gratified with the Soma. Ye afford delight to the mind of Dādhyach. Even the head of the horse had conversation with you. 9

५ अश्विना, वयुषे" सुवायुजं युवोः रथं वाचो अरथ दार्ये येमनुः । वां परितं सखाय आ जमुषी जं या योषा युवां पती अश्वीत ।

६ दुव रेभं परितुतेः" उरुष्यः, अग्रये हिमेन परितुतं पमे । युव दायोः गाव अवम पित्यधुः, वन्दनः दीर्घेण आयुषा प्र तार ।

७ दया करणा", रथं न जरण्यया निरुजं" वन्दन युवं सं इन्दयः । निपचया विप्र क्षेत्रान् आ जनयः । वां अत्र विधते दग्ना प्र भुवन् ।

८ स्वस्य पितुः सज्ज" निवाधितं परावति कृपमाण अगच्छन् । अश्वीदे युवोः ऊतोः इतः स्वन्तीः अह अभिष्टयः चित्राः अमवन् ।

९ उतस्या मक्षिका वां मनुमत अपरन्, शोषस्य नदे औशिनः हुवन्ति । युवं दधीचः मनः आ निचारायः अथ अद्व्यं सिरः वां प्रति वदन् ।

Ashwins, ye gave to Pedu a white horso which was covetable by many, able to overcome foes,¹⁴ bright, impossible to be subdued by tho enomies, and, supreme¹⁵ over (all) men, like Indra. 10 (21)

S O O K T A 120.

Rishu-Kakshiwan; Deity-Ashwin.

Ashwins, which sacrifice does please you, which is the delight of you both? How will a man without knowledge do (without you)? 1

Of these Sapient Ones alone should the man without learning as also the man without knowledge ask the way. For is there anything that they (i. e. the Ashwins) cannot do as regards the mortals? 2

We call you two, tho Sapient Onee. Ye, the Sapient Ones, will euggest a (good) hymn to us to-day. This favourite (adorer of yours) has worshipped you, offering (an oblation). 3

Annihilators of the foes, I put a quetsion to the gods, in an almost child-like¹ spirit, regarding the wondrous worship which is offered with the formula 'Vashat'. Protect us from him who is mighty or who assails us with fury. 4

१० अश्विना, युव पेदवे पुदवारं, रघुषां० वरुतारं, अभिपुं, शयिः धृतवायु दुल्लर, चर्हृत्य, इन्द्र इव चर्यणीसहं श्वेत दुवस्ययः ।

१ अश्विना, वां का होत्रा राधन ? वां उमयोः जोषे कः ? अग्रचेताः कया विधाति ? ।

२ अविद्वान् अचंताः इत्या अपरः विद्वांसौ इव दुरः पृच्छेत् । मते अतो नु चित नु ? ।

३ ता वां विद्वांसा हवामहे । ता विद्वांसा नः मन्त्र बोधेत । युवाकुः दयमानः प्र आर्चत् ।

४ दक्षा, वपद्रुतस्य अद्रुतस्य वाक्चा न देवान् विष्टुमिति । युव सद्यसः च रभ्यसः च नः पातं ।

May the song (prosper) which as though looks very elegant with Ghosha acting Bhrigu-like, and, with which the son of Pajra adores you like the learned Ishayu. 5 (22)

Listen to the song of him who hasteneth.² It was I, who, Ashwins, did glorify you. Direct pour eyes hear, Lords of Wealth. 6

Since ye were the grantors of copious (wealth) and since ye (too) have been the deprivers of the same, O ye, who are Wealth Incarnate, be our good protectors and guard us from the malignant' wolf. 7

Do not bring us in touch with any person who is unfriendly towards us and do not let our milch-cows stray far from the house, away from their calves.³ 8

Loving you, they have milked (their cows) for gaining your friendship. Mark us therefore for wealth associated with prowess and abundance associated with the possession of cows. 9

५ भृगुवाणे घोषे या प्र शोभे न, यक पञ्चिवः विद्वन् इषयुः न वो यजति ।

६ तद्वानस्य गायत्र धृत । आश्विना, अह विन् वा रिरिभे । हि शुभ्रपती, अशी आ दन् ।

७ यन् महः रन् युव दि भास्वं युवं वा निरहतसत्, यन्, ता नः सुगोपा स्यात्, नः अधयोः वृक्षत् पात्

८ कस्मिं भूमिप्रणे नः मा अभि धातं, नः सनमुजः धेनवः आश्विनीः गृह्यः अकुप्र मा गुः ।

९ युवाकृ मित्रधित्रये दुहीयन् । वाजवलीं एये च नः मिमीतं, धेनुमलीं इपे च नः मिमीतं ।

I have obtained⁴ the horseless chariot of the Ashwins, the (mighty) possessors of prowess. With it I am exceedingly happy.⁵ 10

May the agreeable car always⁶ bear me gently after (these) men to where there is the draught of Soma. 11

It disdains Sleep and the rich man who enjoys not. Both perish quickly.⁷ 12 (23)

ANUVAKA 18.

SOOKTA 121.

Rishi-Kakshiwan; Diety-Vishwedeo and Indra.

When will the protector¹ of men thus listen with eagerness to the prayers of the pious Angirasas? When he comes to the people of the house, the Adorable one strides to the sacrifice. 1

He established the heaven. The skilful² Hero rained down the nutritious wealth of the cows in order that (men) may get prowess. The Mighty One saw (with satisfaction) the multitude³ (of beings) he had created, (more particularly), the female of the horse and the mother of the calf. 2

१० वाजिनीवतोः अभिनोः अनर्थं रथं अयनं । तेन अहं भूरि चाकरो ।

११ अर्थं सुखः रथः जनान् अनु सोमयेथ मा समहं तनु ऊग्रते ।

१२ अध, स्वप्नस्य अमुजतः रेवतः च निः विदे । उभा द्वा वीरि नद्वयतः ।

१ दृन् पात्रं इत्या तुल्यवन् देवयतां अभिरतां गिरः कुरु धवत् ? यन् दृग्दम्य विराः प्र आ यत्, यजनः अन्वरे उह कसते ।

२ सः दां सुभीतु हि । ऋभुः नरः वाजायः गोः धरण इविण प्रयायत् । महिरः (वज्रां त्रां), अथस्य मेनां गोः मातर, अनु परि चक्षत ।

Hastening to shine⁴ before the red (Dawns), he has every day approached the worship of the men of the Angiras-family. He forged the Vajra which he wielded and established the heaven for the four-footed and two-footed animals that are useful to the human kind. 3

In the exhilaration of this (Soma), he restored the bright-hued herd of the imprisoned cows for the (undisturbed) continuation of righteous deeds. When he of triple⁵ sublimity returned to fight,⁶ he shattered the gates (of the strongholds) of the foes of men. 4

It was for thee, the milk, the invigorating⁸ and gratifying draught which thy parents, in their anxiety to nourish thee, brought, hurrying, to thee, what time they offered thee the bright drink,⁷ the milk of the nectar-yielding Cow. 5 (24)

Here has he appeared. May the Swift One be delighted. Like the Sun he has shone after the Dawn, he, for whom along with the other two, the glistening drops of Soma, oozing from the spoon, have been offered in the (sacrificial) house, along with hymns⁹ and warm oblations.¹⁰ 6

When at the sacrifice of the Sun the pile of wood,¹¹ formed of good fuel and powerful enough to bind the Bull, is ready for its work, and, thou dost shine to make the days busy with work, every one who rides¹² a chariot, or seeks his cattle or hastens towards his work, (feels delighted). 7

३ अश्विनीः पूर्व्यं तुरः रादं . अनु यन् अङ्गिरसां विशां हवं नक्षत् । नियुत वज्रे तक्षत्, नयाय द्विपदे चतुष्पदे वा तस्तभत् ।

४ अस मदे अपिष्टं उस्त्रियाणां स्वयं अनीकं ऋताय दाः यत् ह त्रिकंजुम् प्रसंगे^५ निवर्तत् मातृगम्य दुरः दुरः अप वः ।

५ यत् राबहुपायाः उस्त्रियायाः पयः (पितरौ) ते झुचि रेवणः^६ अयजन्त, तुरगे भुरग्यु पितरौ यत् राधः सुरेतः^७ पयः अनीतां, तुभ्यं ।

६ अप प्र जज्ञे । तरणिः समत्तु । अस्याः उदतः सूरः न प्र रोचि, येभिः जरणां स्वेदुहव्यः^८ धाम अभि सुवेण सिचत् दग्दुः आष्ट ।

७ सूरः अश्वरे गोः रोधना सिवप्मा वनधितिः^९ यत् अश्वरे अपस्यात्, यत् ह इन्द्र्यान्, अनु यन् प्रगाति, अश्विनी, पश्विपे, तुराय ।

Eight steeds thou didst bring from the wide heaven, fighting for the spring of mighty splendour, when they, for thy delight, expressed with the sacrificial stones the yellow (juice), the source of your joy, boiled¹³ and made more invigorating with milk. 8

Invoked of many, when, pleased¹⁴ with Kutsa, thou didst surround Shushna with innumerable weapons, thou, mighty One, didst hurl skilpilly¹⁵ from the sling¹⁶ the iron rock brought from the heaven. 9

Vajra-bearer, thou didst hurl thy weapon against the cloud even before the gloom had enveloped¹⁷ the Sun. And thou didst break down the well-established might of Shushna which had pervaded the whole Heaven. 10 (25)

Indra, the great and powerful Heaven and Earth, that move without wheels, feel delighted with your exploit. Thou, the Mighty One, didst lay to rest with thy Vajra the Boar, Vritra, who had taken refuge in the waters.¹⁸ 11

Indra, ride, thou, who art the benefactor of the men thou dost protect, the easily yoked (steeds) of the Wind, most strong to bear. The delightful Vajra which Ushana—Kavya gave thee, was made by him to stand thee in good stead¹⁹ for killing Vritra, 12

८ शुभ्रसह उत्त योधानः महः दिवः अथ हरी इह आदः, यत् वाताप्य" गोरभसं ते मन्दिन हरिं धमिभिः पुञ्चन् ।

९ पुरहूत, कुत्साय वन्द्यन्" यत्र अनन्तैः वयैः शुष्ण परियापि, दिवः आनीत आयसं अस्मानं ऋन्वा" गोः" प्राति वर्तयः ।

१० अश्विः, तमसः सूरः अपीतः" पुरा यत् हेतिं त फलिय अस्य, शुष्णस्य चित् यत् दिवः परि परिहित सुप्रोयत ओजः, तत् आ अदः ।

११ इन्द्र, अचक्रं मही पाजयी दावाक्षामा त्व अनु कर्मन् मदतां । महः त तिरासु" आशयान बराहृ वृत्र वज्रेण सिस्वपः ।

१२ इन्द्र, यान् वृन् अवः नयैः वातस्य सुयुजः बहिष्ठान् त तिष्ठ । उशाना वाव्यः य मन्दिनं ते दान, पाय" वृत्रदन वज्र ततक्ष ।

Indra, thou didst stay²¹ the bay steeds²² of the Sun, and this Etasha too did not drag the wheel. Having hurled the non-worshippers beyond ninety rivers, thou didst throw them (all) into a pit. 13

O Indra, O Vajra-bearer, guard us thou, from evil and from this hard-hitting (Misfortune), that close upon us. And grant us prowess bringing chariots and characterised by the possession of steeds, so that we might obtain sweet truth, fame and abundance. 14

May not thy kind thoughts towards us cease and Mighty One, may plenty follow us. Bounteous (Indra), be thou who art exalted, (always) with us when we get the cows. May we abide together in joy, offering oblations²³ to thee. 15 (26)

१३ इन्द्रा, तं सूरः हरितः नृन् रमयः" अयं एतच्छः चक्र न भरत् अयज्यन् नाव्यानी नवति पारं प्रास्य कर्ति अपि अवर्तयः ।

१४ र्यज्रवः इन्द्रः अभीकं हरितान् अस्याः दुर्दृशायाः तं नः पादि । श्वे, ध्रुवे, सुवृताये, रम्यः अभवुष्यान् वाजान् नः प्र यन्धि ।

१५ सा ते शुमतिः अस्मन् मा वि दयन् । मादप्रमदः श्वः सं दरन्त । मधवन्, अयं गोषु नः मजः ते मांशः" राधमादः स्माम ।



(Ashtaka 2)

(Mandal 1)

(Adhyaya 1)

RIGVEDA.

(Anuvak 18)

Rishi-Kakshiwan; Diety-Vishwedeo.

Offer, O quick-spirited friends, your soma-drink and your sacrifice to Rudra, the showerer of hounties, while I shall have praised the Maruts dwelling, as it were with zeal, in the mid-air along with the heroes of the Supreme Spirit of the Sky. 1

To make the first invocation more impressive, I have praised the Night and the Dawn that variously exhibit themselves like a bride; when like the coquettish night wearing flaunting garment-of-lightning, the Morn appears very lovely with the trinkets of the golden splendour of the Sun. 2

May he make us delightful he that dispels the gloom of night as he goes about; may the wind that pours down the rain make us cheerful; sharpen our intellects, O Indra Parvata, and may all the Gods secure this boon to us. 3

And the son of Ushij invokes at fair Dawn, the twinhorn illustrious and eternal guardians; offer ye your praise to Him who is sprung from the (heavenly) fluid, placing before you the fire-sticks the mothers of the Living One who sounds forth (blessings on the adorer). 4

१ इ रघुम यव (यूय) व पात अयः यज्ञ (च) मीळुय ह्यय प्र भरष्वम्, (अहव) असुरस्य दिवः
कीरेः इषुष्यव रोदसो. (रियतान) मरुतः अस्योपि ।

२ पूर्ववृत्ति वक्ष्यन्ते उवक्षानका पुक्ष्य विद्वान् (सवनीये) । (तयोः एक) सरीः न व्युत् अत्क वसाना,
(अपरा) सूर्यस्य धिया दिर्यः (इव) सुदशी ।

३ वारुणा वसवर्हा नः मनसु, अपां इष्यन्तु वातः मनसु, दे इन्द्रावर्षता पुषः नः शिरीतम्, तव विधे-
देवाः नः वरिवस्यन्तु ।

४ उत औशिज श्वेतनार्य, सा मे यशसा व्यता पाता हुवष्यै (प्रवृत्तः), (यूयं) वः अपां नपातं प्र
इषुष्यन्तु, ररिषन्त्य आयोः सातर प्र (इषुष्यम्) ।

For ye the son of Ushij is offering praise to 'invoke the Thunderer, as Ghosha did to cure her white disease; for you, I shall sing a beautiful hymn to the generous Pushan and pray to Agni for his choicest wealth. 5 (1)

Hear O Mitra-Varuna these our calls, hear from every side (even) while ye are at home; may this Sindhu, the giver of well known hounties, hear us well, listening readily, and irrigating fertile fields with his waters. 6

I praise, O Varuna and Mitra, your that gift of hundreds of cows, made to Pajra on occasions of sacrifices; Oh see, there they have come that promptly vouchsafed and secured prosperity to Shruta-ratha who always loved to see (your) car. 7

I praise the munificence of this Lord of most excellent wealth; brave men as we are, let us offer praise together to the Lord who imparts holy energy to the Pajras, and who in his wisdom sends to me warriors mounted on their horses. 8

That man who, O Mitra and Varuna, openly hates all, does not pour out the Soma juice for you, and tortuously seeks to injure us himself produces in his own heart the pangs of distress, when he sees that the faithful worshipper has, through his devotions, obtained all that he desired. 9

५ औशिनः वः (अये) स्वयं आ हुक्वथै दंसं (बन्तु प्रवृत्तः), अश्विनस्य नंदो घोषा इव; वः (अये) दानवे पूर्णे आ प्र (बोधय), अग्नेः वसुतांति अष्टा बोधय ।

६ हे मित्रावरुणा म द्वा द्वा धृतम्, उत वदनं (अपि) विशतः सीम् धृतम्; सुधोतुः सिन्धुः नः धोतु, (अय) धोतुतातिः सुधेन्ना धद्भिः (पिपति) ।

७ हे वरुण मित्र वां वृक्षयामेधु पञ्चे (मयि) सा गवां दत्ता रातिः स्तुपे; प्रियरथे धृतस्य सवः पुष्टि दधानाः (तां च) निदधानायः अगमन् ।

८ (अहम्) अय महिमपस रायः स्तुपे, (वयं) सुर्वारः नहुयः (अतः) सत्वा संनमः, (अपि च) यो जनः पञ्चभ्यः वाजिनीयान् (अग्नि), अथावनः राधिनः सद्यै रुरिः द्वि (चाति) ।

९ मित्रावरुणौ वः जनः अभिमुद वः अवां न मुनेति । अक्षययाधुक् च, सः यत् कृतावा द्वां प्रातिः द्वां वा प (इति पश्यति तदा) स्वयं हृदये यश्मं नि धते ।

That worshipper (on the other hand) wonderously pushing onward, becomes stronger and stronger among the mighty and more and more renowned among the people. Always does that hero who has spent much in charity move about with fearless confidence in all the encounters. 10 (2)

Come then at the call of the adoring sage; O praise-worthy kings of immortality hearken ye that pervade the skies, unto the entreaty of the defenceless warrior that he may be applauded for his greatness. 11

"Such is the powerful splendour in store for the sage whose tenfold offering (we have come) to accept." So the Gods have declared. May therefore, all of them in whom rejoice all the virtues and loveable objects, vouchsafe to us holy power in these sacrifices. 12

"Let us enjoy the tenfold oblation now that the priests bearing the twice-five offerings have come. What more can the kings Ishtashwa or Ishtarashmi do? These adorers masterful and conquering personalities will surely adorn mankind." 13

May all the divinities secure to us a life rich with gold earrings and a jewelled neck-lace, and may the radiant and noble powers eagerly love to hear the hymns pouring out spontaneously from both of us. 14

१० सः (ऋताया) दशुवृत्तः, प्रायतः नहुषः शर्पस्वरः, नरां गृह्यन्ता, विश्वाप् पृतु (सः) वि. इतरांतः शरः सदमित् बाह्वृत्ता याति ।

११ अथ सूरः नहुषः हवम् गमन्त, हे अमृतस्य मेधां राजानः (यूयं) नमो जुवः (तत्) रथं ते माह्व प्रशस्तये (यथा भवेत् तथा) निरवस्य राधः प्रेत ।

१२ यस्य सूरः दशतयस्य (घासेः) नद्ये (वय आगताः तस्य) एवं शर्पं घाम इति (देवाः) भवं चन, येषु गुह्यानि वसुतातिथ ररन् ते विधेदेवाः प्रथ्येषु बाजम् सन्वन्तु ।

१३ "यत् द्विः पथ अग्रा विप्रतः यन्ति (तस्मात्) दशतयस्य घासेः मन्दागहे" (इत्यपि ह्रस्वन्ति) । किम् इष्टाश्वो वा इष्टारश्मिर्वा (कश्चित्) । एते ईशा नासः तस्य च (सप्ताः) नृन् ऋजते ।

१४ (यत्) हिरण्यकर्णं मणिप्रोचम् अर्गः तत् विधेदेवाः नः चरिवसन्तु । असे उभ्येषु (विषये) सदः वा जमुनीः निरः उताः अयं आचकन्तु ।

The four urchins of Masharshar and three of the victorious Ayavasa are not vex me, now that your chariot, O Mitra Varuna, with its long fore-part and shedding blissful light, has shone out like the Sun. 15 (3)

SOOKTA 123.

Rishi-Kakshiwan; Deity-Usha.

Oh the spacious car of the graceful Dawn is yoked, the immortal bright lights are standing around it, and the noble queen has emerged out of the gloom (of night), eager to illumine this earthly home. 1

She has been the first in the world to waken—she excelling in holy power, grand and powerful. This ever youthful damsel born and reborn, glances at every-thing from high, and is the first to come here at the time of the first Oblation. 2

As thou O Goddess nobly born, O Protectress of men, art assigning this day to each man his portion, may God who is self-controlled and the source of inspiration, declare (at thy request) our innocence to the Sun. 3

Well does the irradiating Dawn visit every house, assuming day by day a variety of forms; she—the perennial light—has come, and eager to bestow has enjoyed the first and best portion of lovely and precious objects. 4

१५ मरुशरिष चत्वारः जिष्णोः आयवसस सहः त्रयः विश्वः सा (अधुना न पीडयन्ति, यतः) हे मित्रावरुणा त्वां दीर्घांश्वाः स्पृशन्मन्त्रिः स्यः सुतो न कथीत ।

१ दक्षिणायाः (उपसः) शुक्ल स्यः अयोनि, एतम् अमृतासः देवासः आ अशुः । अर्था विहाय मातृभ्यः क्षयाय निश्चिद्यन्ती इष्णात् उदस्थान् ।

२ विश्वस्मान् सुवनान् पूर्वा अवाधि, (सा) वाज जयती बृहती सनुमो, सुवतिः सुनभुः व्यक्ष्यन्, उपाः पूर्वद्वौ प्रथमा आ अमन् ।

३ हे देवी मुञ्जते उपाः यत् (त्वं) मरुशरा, अथ कृन्वः मागं विश्वमसि, अथ देवः दग्धुनाः सविता नः सुपाय अनामसः इति वेचति ।

४ दिविदिवे नामा अधिदधानो अहम् शृद्धं शृद्धं अहम् अति, दिपाय सी चंदना च (उपाः) सन्त आ अगात्, दग्धुनाम् (च) अममाम् इत् मन्त्रं ।

Sister of Bhaga, kinswoman of Varuna, first be thou praised O Ushas loving and true; let him who commits wickedness be hurled back, and may we swiftly conquer him with thy righteous help. 5 (4)

Let charming and holy songs pour forth, let the poetic genius flash out now that these brilliant sacred fires are lit up, and the bright Dawn has exposed to view all the attractive objects which darkness had enshrouded. 6

One departs as the other comes; thus do the two portions of the year, of unequal length roll on; these two which come alternately to stay, the one confines the darkness to deep caverns, as the Dawn with her resplendent car shines out. 7

Similar to-day, similar, indeed to-morrow, the Ushas step into the extensive domain of Varuna. Irreproachable they each in turn complete (their) thirty rounds, and promptly accomplish their prescribed work. 8

Heralding the appearance of the First Day, the fair Dawn has emerged bright from darkness; the lovely damsel does never forsake the region of the True One while she is fulfilling her part, day after day. 9

५ (ल) भगस्य स्वसा वरुणस्य जाभिः, हे सुरुते उपः प्रथमा जरस्व । यः अपस्य भाता स पश्चादध्याः, तं दक्षिणया रथेन जयंम ।

६ सुरुताः उदीरतां, पुरंधीः उदीरतां, अग्रयः च शुशुचानासः उदस्थः । स्याद्वा वसूनि तमसा अप गृह्णा (आसन् नानि) विभातीः उपराः आविः कृण्वन्ति ।

७ अग्रय अग्नि एति, अन्यय अप एति, (एतावता सप्तसरस्य) विपुल्ये अहनी स चरेते । (तयोः) परिहितोः अन्वा तनः गुहा अकः, (अन्वा) उपाः च शोशुचता रथेन अयौत् ।

८ सदशीः अय, उ श्व इत् सदशीः (एव) (एतादृशः) वरुणस्य दीर्घं धाम सचन्ते । अनदया. (ताः) एतेषां त्रिशतं योजनानि (एव) क्रतु सयः परि यन्ति ।

९ (सप्तसरस्य) प्रथमय अहः नाम जानती (का) शुक्रा धितीची कृष्णा कजलिट । (एषा) योषः अदृष्टं निष्कृतम् आचरन्ती कृतव्य धाम नृभिनाति ।

Like a young girl with her full-blown limbs, thou, O brilliant Goddess, dost approach the dazzling God who longs for thee; sweetly smiling in thy youthful bloom; glittering maiden as thou art, thou dost expose thy bosom before him. 10 (5)

Most handsome like a young bride adorned by her mother, thou dost manifest thy beautiful form to our view. Auspicious as thou art, shine forth, O Dawn, so extensively that the other Dawns may not excel that lustre of thine. 11

Full of celerity, rich in light, endowed with all the desirable objects and vieing with the beams of the morning Sun, the Ushas have departed and come back again assuming the same bappy mien all the while. 12

While yielding before the rays of the eternal orb, favour us thou with power that shall become more and more holy; well invoked as thou art, shine forth to-day O Dawn, and with the highest bliss may we be blessed, as also our munificent patrons. 13 (6)

S O O K T A 124.

Rishi-Kakshiwan; Deity-Usha.

Now that Agni has blazed up, the Dawn scattering the gloom at night and the Sun peeping out, are both shedding a flood of light; God who enlivens every thing, has to-day for our sake readily roused (from sleep) men and chattel, that all may live and work. 1

१० तन्वा शान्तानां कथं देवि तं ह्यश्वमार्गं देवं एषि । युवतिः (तं) संस्रयमाना विभाती च (अस्य) पुरस्तात् वर्धसि आभिः हृषुषे ।

११ मानृमृशं युषकादा योषा इव (एवं) तन्वं हृषु कं आभिः हृषुषे । हे उपः तं मया वितरं ध्युञ्जत तं (तेजः) अन्याः उपसः न नशन्त ।

१२ (श्माः) अभावशीः गोमतीः निश्वराः च, सुधैत्य रश्मिभिः यतमानाः परा यन्ति च पुनश्च आयन्ति, (एवं) उपसः मया नाम बहमानाः (वर्तन्ते) ।

१३ ऋतस्य रश्मिम् अनु यच्छमाना (त) मर्दं मर्दं ऋतुं अस्मासु धेहि । हे उप. त्वं अयं मुदता नि उच्छ, मपवत्सु (यजमानेषु) अस्मासु च रायः स्युः ।

१ समिधाने अप्री उषाः उच्छन्ती सूर्यः उ उपन् ज्योतिः उर्ध्वं अग्रेत् । देवः सविता च अत्र नः अर्थं तु द्विपत् चतुष्पत् इत्ये प्रासावीत् ।

Not infringing the devine ordinances but curtailing the span of human life, there has appeared the Dawn pre-eminent among the innumerable Morns that have passed away, and the foremost among those that are to come hereafter. 2

Behold there in the east appears the martial daughter of the sky, wearing the garment of light. Truly does she follow the path of the eternal Sun, and like a woman of unfailing discernment, never does she change the directions of her course. 3

Here may be seen, as it were, her hosom pure-and-white. Now she has disclosed sweet things, as a poet (discloses delicate emotions); like a matron she has awakened the sleeping creation, and has returned again as the most constant among those that have just departed. 4

In the eastern half of the cloudy regions of the sky, this mother of light has unfurled her banner; far and wide does she shine out, filling with light the laps of both her parents. 5 (7)

Verily, that all may happily see, thus noblest queen omits neither kin nor stranger, but brilliant with her spotless form fully developed she forsakes neither the great nor the humble. 6

२ दैव्यानि व्रतानि अभिनती, मनुष्या युष्मन्नि प्रमिनती (एतादृशी) उषा शश्वतीनां ईयुषीणां उपमा, आयतीनां च प्रथमा वि आयौत ।

३ एत दिवः इहिता समना ज्योतिः ब्रह्मा ना पुस्तताव प्रति अदर्शि । ऋतस्य पन्थाम् प्रजानतीव साधु अन्तु दान्, दिशः न मिनति ।

४ (पश्य अस्याः) शुश्रुवः न वक्षः उपो अदर्शि, नोषा इव प्रियाणि आविरकृत । अग्रसत् न सप्ततः चोध्यन्ती (सता) दाश्वत्तमा एयुषीणाम् पुनः (नः) आ अथात् ।

५ अप्सराय रजसः पूर्वे अर्धे गवां जनित्रा केतु अकृत । (यस्यिन्) पित्रोः उपस्था (या आसीना ते) उभा (तेजसा) आ पृथन्तां, विड वितर बरीयः प्रपते ।

६ दृष्टे क एव इत् एषा पुरतमा (विभ्रति), न अजार्मि न च जार्मि परिवृणक्ति । (किन्तु) अरेपसा तन्वा आशदाना विभाती न अर्भात् न मद्ः (च) ईषते ।

She comes back to men like a brotherless queen herself mounting the throne, as it were to deal out wealth. Like the wife in her gay attire longing for her husband, or like a smiling maiden, see, the Dawn is unveiling her beauty. 7

The younger sister has made room for the elder, and takes her leave, as it were casting glances at her; when shining only with the rays of the Sun, she (the Dawn) decorates herself brilliantly like the ladies going to celebrate a wedding. 8

Of the sisters that have ere now departed, each next immediately follows every day the one that precedes her. So like, those that are past, may the new Dawns bringing lucky days in future, shine out felicitously on us. 9

Munificent Dawn, awaken the generous giver; and let the wretched misers sleep never to rise. 'munificent' Dawn, shine felicitously on the bounteous, felicitously also on the hymn-singer, O loving and true Dawn that dost inspire the holy strain. 10 (8)

Look, the young damsel has fully grown up and is harnessing the team of rosy rays; let her refulgent pennon shine forth in the dark void space, now when the sacred fire is kindled in each dwelling. 11

७ अश्रतेव पुंस प्रतीचां एति, मनांसु इव प्रनामो रुन्ने (एति) । (अपि च) पश्ये उतती मुवाणाः कायेव उपाः हसा इव अन्यः नि रिणति ।

८ (कनीयसी) स्वसा ज्ञायस्ये स्वमे येनिम् अहम्, (अपि च) अम्याः प्रतिवश्येव अप एति । सूर्यस्य रश्मिनिः स्युच्छन्तां (उपाः) समनाणाः (विपुतां) माः इव अग्नि अहम् ।

९ आसी पृथीयां स्वयुषां (एतद् दृश्यते वत्) अहम् अपरा पृथीयां पथाः यनि एति । (तस्मात्) नूनम् ताः मुदिताः नश्यन्तीः उपनः प्रानवन् अस्मि रेवन् उच्छन्तु ।

१० हे मपोनि उपः, वृन्तः प्र यन्मय, अयुयमानाः पश्यः ससन्तु । हे मपोनि, सृते, जयन्ती मयवद्भ्यः रेवन् उच्छ, सोमि च रेवन् उच्छ ।

११ इयं युवतिः पुरस्तात् अव अधत्, (रथे) अरणानो मवां अनीक दुह्ये । नूनम् अवति (आकथं) केतुः वि प्र उच्छन्तु, गृह गृह अग्निः उपनिष्ठाने ।

Away from their nests the birds fly and men in quest of their livelihood move about at thine approach; but to the liberal donor who remains at home, thou thyself. O divine Ushas, bringest excellent wealth. 12

Praised as you are, O laudible Dawns through this hymn of mine, you are very much pleased with it, ye loving Dawns. By your favour, O Goddesses, may we acquire a power that should be a match for hundreds and thousands. 13 (9)

S O O K T A 125.

Rishi-Kakshiwan; Deity-Dampati.

Arrived at dawn, he in the morning lays before his father the precious jewels; and he on gazing at them accepts and stores them up. But prolific in offspring thereby and blessed with long life the good hero-king is endowed with increasing prosperity. I

May he be rich in kine, pure gold and fine horses. Indra will surely grant long and vigourous life to him who, O guest as thou comest, thus binds thee with all what is excellent, as hunter catches the game with his snare. 2

Eager to see the pious Son of sacrifice, I have come this morning with a car laden with choicest wealth. Offer, therefore, to God the juice of the exhilarating herb, and with charming prayers delight Him who is the asylum of all the heroes. 3

१२ तेव्युष्टौ वयस्विन वसतेः उक्त्वा अपस्तन्, येच नरः दितुमाजः (तदपि अपस्तन्) । (पर) अमा सते दाशुषं मर्त्याय हे देवि उपः स्वम् वामम् भुरि वहसि ।

१३ हे रतोम्याः उपसः मे वक्षणा (यूय) अस्तोङ्गम्, (अपि च) उद्यन्तीः यूयं अवीरुधन्व । हे देवीः शुष्माकम् अवसा राद्विष्णु च शक्तिं च दाजु संनेम ।

१ प्रातरित्वा प्रातः रज दधाति, (पितापि) त (रज) चिकित्वात् प्रतिष्ठ्य निधत्ते । तेन (दानेन) प्रजां आयुध वर्धयमानः सुवीरः रायस्रोपण सचते ।

२ सगुः सदिरण्यः सु अशः (सः) असत् अरमै बृहत् वयः इन्द्रः दधाति (यतः) हे प्रातरित्वाः यः स्वा आयान्तम् मुशीजया पदिम् इव वसुना उक्त्वा तिनाति ।

३ इष्टेः शुकृतम् पुत्र इच्छन् वसुमता रथेन अथ प्रातः आयम् । (तत्) मत्सरस्य अशोः सुत (देव) पायय, शयद्वीर सुनुताभिः वर्धय ।

Milch-cows and rivers bringing bliss, stream forth for him who performs a sacrifice and for him who will perform one; towards him that gratifies and to him bestows, streams of the unctuous light spreading his fame, rush on from all sides. 4

Placed on the pinnacle of the firmament he who gives in charity abides there for ever, and is admitted among the celestial powers. To him the heavenly waters and mighty rivers yield the unctuous fluid, and for him this fertile earth always teems with plenty. 5

To those who make gifts to the learned belongs all that is excellent; for them the Sun and the Stars shine in the Sky; they it is that enjoy immortality, and they it is that can prolong their life-time. 6

May neither ein nor sorrow approach the munificent; may the learned pious be never imbecile or infirm; may everyone be their defence, and may affliction overwhelm the wretched miser. 7 (10)

SOOKTA 126.

Rishi-Kakshiwan; Dietj-Vidvans.

Here I offer heartily no insignificant eulogies to king Bhawya the ruler of the regions near the Indus, who unconquered and eager for glory performed for my sake a thousand Soma-sacrifices. 1

४ इजान (पुरष) यज्ञमार्णं चाप घनवः मयो मुवध सिधवः उपसृजन्त । (इश्वर) पृण त च पपुर्वि ध्रुवस्ववः घृतस्य घासः विश्वतः उपयन्ति ।

५ यः पृणाति सः नाक्षस्य पृष्ठे धिनः अधितिष्ठति, सहि देवसु मच्छति । तस्मै आपः सिन्धवश्च एनं अयन्ति तस्मै इय दक्षिणा (भूमिः) सदा पिबते ।

६ दक्षिणावताम् इव इमानि विद्या (वसूनि), दक्षिणा वाताम् दिवि सूर्यांसः । दक्षिणावन्तः अमृतं भवन्ते दक्षिण वन्तः आयुः प्र विरन्ते ।

७ (इश्वर) पृणन्तः दुरितं एनः च रा आ भरन्, सुनतासः सूरयः मा जातिपुः । अन्यः कः चित् तेन परिधिः भन्तु (सर्वे) दाक्ष्यः अपृणन्तम् अमि रा यन्तु ।

१ सिधौ अर्ध । स्रुतः भाष्यस्य अमन्दात् स्तोमान् मनीषा प्रभरे । यः राजा मे सहयं सन् अभिमीत, (यय) अर्कः धवः इच्छमानः ।

A hundred gold Nishkas, a hundred steeds of the nobler breed and a hundred kine, I Kakshiwan readily accepted from the illustrious king who was beseeching me, and thus spread his lasting glory even to heaven. 2

Thero stood beside me ten chariots drawn by sable horses—the gift of Svanaya, carrying the wedded brides, and following them was a herd of sixty thousand kine. All this I Kaksbiwan accepted on the eve of my departure. 3

At the head of the ten chariots with their one thousand guards, forty bay horses led the procession; and these coursers frisking about with joy with their gold and pearl caparisons, had been nicely groomed by the men of Kakshiwan the Pajra. 4

Following upon the first, I accepted from you another gift of three and eight yoked bullocks worthy to be possessed by the rich alone. Good brethren who are men as it were of the same family, we Pajras of noble birth have really lived a glorious life. 5

Embraced and reembraced, she, who ever envelopes me like a creoper, is overflowing with love and, fit for felicities, bestows on me hundreds of pleasures. 6

२ (अहं) नाभमानस्य राज्ञः शतं निष्कान्, शतं प्रयतान् अधान् सयः आदम् । (अहं) कक्षीवान् अक्षुरस्य (राज्ञः) गोनां शतं (आदम्), अजरं धनं दिवि च आ ततान् ।

३ (इदानीं) स्वर्णयेन दत्ताः श्यावाः (युक्ताः) बहुमन्तः दश रथासः मा उप अस्थुः (तेषां पथात्) षष्टि सहस्रं गव्यं अनु आ अगान्, कक्षीवान् (एतद्) अहाम् अभिपित्वे सन्त ।

४ दशरथस्य सहस्रस्य (सैनिकानां) अग्रे चत्वारिंशत् शोणाः (अभाः) श्रेणिं नयन्ति । (तान् च) मदच्युतः कुशनावतः अत्यान् कक्षीवतः पज्राः च उन् अप्रसृन्त ।

५ पूर्वाम् प्रयतिम् अनु ग्रीन् अष्टौ च युक्तान् अरिषायसः गाः षः आ ददे । हे सुबन्धवः ये (युयं) विद्याः माः इव, (वयं) पज्राः (अपि) अनस्वनाः धनं ऐषन्त ।

६ आगमिता परिगमिता वा कक्षीकेव जज्ञहे । (सा) यादुरी मज्जम् याज्ञनां शता भोज्या दशति ।

Come, thou, near, very near, and think not my body too small. Full grown I am, Romasha, like a ewe in the Gandhar land.

7 (11)

ANUVAKA 19.

SOOKTA 127.

Rishi-Paruchhepa; Deity-Agni.

I centre my thoughts on Agni the Hotri priest, the hounteous, the inestimable treasure, the bestower of fortitude, and one that knows the creation (as intimately) as a learned sage knows the sacred lore, — the Lord of the holy rite, who in his exalted and devine mercy, signifies with his flames his strong liking for the radiance of the shining gheeand the clarified butter offered as oblation. 1

We thy worshippers invoke thee, O sage Agni, honoured in the highest degree as the first of the Angirases (we invoke thee) with concentrated thoughts and, O pure Light, with sacred hymns in company of the sacred sages; (we make) thee who as it were, encirclest the heavens, the Hotri priest of the living world, Him the mighty hero with flaming locks, him let all people seek — seek for a noble impulse. 2

Intensely radiant indeed with his shining weapons, he with his divine — might destroys the malevolent, just like the axe that slays the enemy; verily, at his touch even the hardest things melt away and the firmest one withers like a tree. Irresistible he stands firm and retreats not, not even before the skilled archer. 3

७ मे (अग) उपाय पराश्रय, मे (अहानि) दध्राणि (इति) मा मन्यथा; अह सर्वा, गोमरीनाम् आदिष्व इव रोमशा अग्नि ।

१ अग्नि होतार, दाम्ब-नं वसु, मरुतः भूतु, जातवेदसं विप्रं न जातवेदम् । यः स्वधरः देवः कथंया देवध्या दृष्टः, अ जुहानत्य घृतस्य सर्पिषश्च विघ्नार्ष्टिम् शोचिषा अनु वष्टि ।

२ हे विप्र (वय) वज्रनानाः त्वा यजिष्ठ अगिरसां ज्येष्ठ मन्मनिः हुवंस्, हे शुक्र विप्रभिः मन्मनिः (हुवंस्) । (त्वां) परिन्मानमिव दां, चर्धनं त्वां होतारं, शोचिच्छ्रेष्ठ, दृष्टव्यम् (हुदम्) य त्वां दमाः विप्रः निजस्य नूनं प्र अवन्तु ।

३ सः हि विरुक्मता पुष्टिर्वा दंरानः अजगा द्रह्नतः द्रह्नतः परशुः न भवति । यस्य समूनी बाहुवित् (लप) यत् च विप्र (तदपि) वना इव दृष्टा । निप्यहमानः अय यमत, न अयं घन्वतहा (अपि) न अयं ।

Even hard things, as is well-known, been offered to him; and hence the sacrificer, with the blazing fire-sticks makes offerings to Agni to secure his favour. He penetrates all in the same way as he hews down the forest with his red glow, and ripens even the hard corn with his effective power as readily as he fuses the solids with his heat. 4

Standing beside the altars, let us contemplate that power of his who appears more conspicuous in the night rather than in the day, for (our enjoying) a life of unimpaired vigour throughout. His spirit alone is the mainstay of the worshipper as the fame (of the father) is to the son. Verily, these sacrificial fires lasting and undecaying, are our succours present as well as future, - these enduring and ever youthful fires. 5 (12)

Like a strong squall of wind roars he lustily as he rustles amid cultivated fertile fields or rushes into hostile forces. He the Ensign of sacrifice, the recipient of oblations, has duly accepted the offerings, let all people, therefore follow His path, who himself full of joy makes others also joyful, believing it to be the path of bliss. 6

४ अस्मै दत्तुं चित् यथाविदं अनु दुः, (अतः यजमानः) तेजिष्ठभिः अग्निभिः अवसे दाष्टि, अग्नये रुचस दाष्टि । यः वे व लक्षत पुरुणि (वस्तूनि) ऋचिषा प्र गृहते, (अपि च) ओजसा स्थिरा चित् अन्ता निरिणाति स्थिराणि चित् ओजसा निरिणाति ।

५ यः दिवातरात् नक्ष सुदर्शतरः अथ दिवातरात् अग्रायुषे त पृथ उपरासु धीमहि । आत् अस्य आयुः वीक्षु शर्म सुनवे न प्रमदवत् । अग्रयः व्यतः अजरा. व्यताः अजराः च (ते एव नः) भक्तं अभक्तं अवः (भवन्ति) ।

६ अग्रवतीषु उर्वरासु इति सः दि आर्त्तनासु इति सः (वा) माहर्तं सार्धः न तुविष्यति । सः आददिः यज्ञस्य कर्तुः आदयः हव्यानि आदत् । अथ स्म अस्य हव्यतः हवीवतः पन्था, शुभे पन्था, न विश्वे नरः सुव त ।

He whom the poets, the Bhrigus, with their eyes turned up towards heaven and paying their homage to him, have praised in two ways: He (agni) whom the supplicating Bhrigus have enkindled by twirling, is the lord of all the enviable objects, and Holy as He is, He holds them all. May wise Agni accept with pleasure His favourite oblations, may He be delighted with them - He the supreme spirit. 7

Thee the lord of all men, the guardian of our homes. Thee that art common to all, we for our advantage, for our welfare invoke as the bearer of our truthful prayers; Thou art the honoured guest of mankind, under whose auspices as those of a father, all these immortals enjoy their youthful vigour, and through whom the oblations have to be offered to the Gods. 8

O Agni, mightest and most irresistible through thy overpowering force, Thou dost become manifest to enable us to worship God, and art as it were the wealth that promotes His service. Greatest is thy delight and most majestic Thy power: and all the joys like so many servants attend, O ever youthful Agni, on thee, O eternal one. 9

७ य१ कीस्तासः अगिदवः नमस्त्यतः सृगवः दाताः सप्रतः सृगवः ई द्विता उपशोचन्त (तस्मात्) यः एषां (वसूनां) धर्णिः सः अग्निः वसूनां ईशे । मेधिरः (अग्निः) प्रियान् अपि धीन् वनिशीष्ट, मेधिरः आ वनिशीष्ट ।

८ विश्वासां विरां पति त्वा हवामहे, सर्वान्मा समानं दंपति भुजे (अस्माक) भुजे सत्यगिर्वाहसं (हवामहे) । (अपि च) मानुषाणां अतिथिं, पितुः न यस्य आसया, अमी विश्वे अमृतासः वयः आ (भजन्ते), वयः च (तव आसया) देवेभ्य आ हव्या (निदधति) ।

९ अग्ने त्वं शुष्मिन्तमः सहसा सहन्तमः, देवतातये, सयिः न देवतातये जायमे । शुष्मिन्तमः हि ते मदः उत शुष्मिन्तमः ऋतुः । अथ एते इ अशर ते त्वां परिचरन्ति हे अशर धृष्टीवानः न (परिचरन्ति) ।

On that great One irresistible with his overpowering might, on him that wakes up at dawn like the shepherd (of men), on Agni, (and I say) on Agni may your hymn have a telling effect. To him the worshipper with oblation in hand sings praises aloud in all lands and climes; and him the talented Hotri extols before the other deities, like a hard singing in the presence of rich lords. 10

O Agni, Thou appearing close at hand, and graciously gratified in company with other lesser deities, bestow on us the noblest wealth in Thy benevolence. O Almighty, enable us to perceive what is sublime and to enjoy this earth; and to those that praise thee. O magnificent Lord, do thou vouchsafe heroism of a very high order, thou that lookest like a fierce crusher, with thy might. 11 (13)

S O O K T A 128.

Here on the altar of Manu, and owing to the rites observed by the dutiful worshippers, has appeared this most honoured Hotri i.e. Agni in consonance with his own law. He it is that renders every assistance to those that are eager for his company and is a most valued treasure as it were, to him who aspires to glorious deeds; thus the immaculate Hotri has taken his seat at the hallowed place, surrounded (by his attendants) in his earthly home. 1

१- महे, सहस्र सहस्रवते, पशुषु न उपसृज्ये, अमये, अमये (देवाय) वः स्तोमः प्र बभूवुः । यत् ई प्रति दृष्टिमान् विश्वासु क्षासु जोषुव, (इति) ऋष्यां अमे रेभ. न (अयं) इति होता ऋष्याम् (अमे अग्नि) जरति ।

११ हे अग्नि सव. नेदिष्ट दरशानः (अन्य) देवेभि सुवेतुना महः रायः आ भर । हे शक्ति नः महि सचक्षे रुधि, मुजे च अलै (इधि) । स्व मयी. उपः न (अग्नि पर च) मघवन् स्तोतृभ्यः महि सुवीर्ये (इधि) ।

१ उशिजा मत् अमु मनुषः परीमणि अय यजिष्ठः होता अग्नि, स्व मत् अनु जायत । सस्तीयेते विश्व-
ऋषिः, धवस्यते राय. स्व (अय) । (अय) अदत्त. होता इयः पदे निषदत्, (परीवारैः) परिहृतः इयः
५२ (अवसीमैः) ।

Him who perfects our sacrifice, we devoutly adore in accordance with the mode of the holy Law i. e. by supplication, by oblation and by offerings presented at the time of Divine service. In His mercy He is never wearied of making spiritual vigour available to us He the radiant god-head whom Matariehvan in ancient times brought for Manu's sake from afar. 2

In his course, he the roaring showerer, often extolled in hymns, suddenly envelops the watery seed meant for this earth, thundering as he pours down the fertilizing rain. With hundreds of flaming eyes observing all, He the divine Agni courses triumphantly amidst the thicket of the clouds, fixing his abode as well on the uplands close by, as on the ridges far away. 3

Agni the wise designer and high priest, is alive to the holy rites performed in each house, and through his power becomes aware of every sacrifice. It is he that by his might disposes everything favourably to the adorer, and watches all what is created. Wherefore has appeared this guest bright with the splendours of the sacred ghee - has appeared as the high priest and ordainer. 4

२ त यज्ञाध (अग्नि) अविज्ञातयामसि, कृताय पथा, नमसा हविष्मता, देवताता हविष्मता । सः अथा रुपा नः कर्ता उपाश्रुति न ज्यति, य (अग्नि) दत्त परावत. सातदिग्भा यत्वं परावतः भाः ।

३ मुहुर्गोः कनिष्ठदत्त इयमः (अग्निः) पार्थिवं रेतः एवेन मयः पयंति रेतः (च) दधौ कनिष्ठदत्त (एति) । दत्त अशभिः (सर्वं) चक्षणाः देवेषु तुर्वणिः देवः अग्निः इपंरु सानुषु (तथा) प्रोषु सानुषु सदः दधानः (विश्राम्यति) ।

४ स अग्निः मुहुः पुरोहितः, दमे दमे अप्सवस्य यज्ञस्य चेति, (यतः) कृता यज्ञस्य चेति । कसा इयते वेधाः, विश्वा ज्ञातानि पस्पशे, यतः पृथग्नीः (अग्निः) अतिथिः अजयत, बद्धिः वेधाः अजयत ।

When in accordance with the holy rite, by Agni's favour, the oblations as in the case of Maruts, are assigned into his flames, as if they were the dainties served to a guest: He by his virtue hastens to grant the gift of the objects of our desires, and rescues us from overwhelming calamity, curses and sin that lead us astray. 5 (14)

The Omnipresent Great Lord holds in his right hand the treasure which He dishurses as does the Sun, but pours it not for sake of glory. Only for all those that supplicate thee, thou guardian of the gods, dost convey the offerings to the Gods. Likewise to all of the pious, does Agni hold out the most desirable boon and throw open the gates of his mercy. 6

Owing to the sins of man the holiest and blissful Agni has been stationed at the sacrifices, like some victorious king or popular Lord of men, that presides at the sacrificial assemblies. To Him belong the worshipper's oblations placed on the high altar; and it is He that obtains for us the remission of punishment, from Varuna, from the great God. 7

५ यन् मरुतां न कृत्वा अस्य अग्नेः तविवीपु अवेन इषिताय न भोज्या. भोज्या पृथक्ते । सहिस्म मज्जनो च वसुना दान इन्वति, सः अग्निः श्रुतात् दुस्तितात् शसात् अभिद्रुतः (वा) अघात् नः प्रासते ।

६ (अय) विश्वः विहायाः अरतिः सप्तः दक्षिणे हस्ते दधे. (त च) तरणिः न शिप्रयत् (परं च) धवस्यया न शिप्रयत् । विश्वर्म इषुष्यते इत् देव्या हव्य आजहिषे । विश्वस्म सुकृते इत् अग्निः वारं ऋन्वति, द्वारा च वि ऋन्वति ।

७ सः अग्निः मानुषे वृजने, जैन्यः विरपतिः न प्रियः विरपतिः (न) यज्ञेषु, (तथा) यज्ञेषु शंतमः दितः स मानुषाणाम् हव्या इव्य कृतानि पत्यते, स वरुणस्य धूर्तेः मदः देवस्य धूर्तेः नः प्रासते ।

They are praising Agni the Priest; they have humbly approached the wisest and dear Lord that holds the noblest treasures; and they have kindled Him that bears the offerings. Him the life of all, the revered priest and sage: Him the charming One, the gods desirous of bliss praise for His favour, with hymns they praise the roaring Agni, when seeking their desired objects.

8 (15)

S O O K T A 129.

Rishi-Paruchhepa; Deity-Indra.

For accomplishing whose sacrifice, O Indra, thou bringest thy car near the high-souled worshipper though he may be living far away, yes, O Inspirer, O irresistible One, thou dost desire thy car near; to achieve his purpose thou dost at once favour him, and make him able and strong; hear, therefore, O blameless One that hastens to assist (the pious): hear this our call in the same way as thou listenest to hymn of the best poet among poets.

1

Listen to us, O Indra, thou who must in all wars be praised by warriors when the battle-cry is sounded, and by men for wiping out their sins. With heroes He bestows the paradise and with learned sages He vouchsafes the holy energy; Him the kings pay homage as being the Great Hero, as being the mighty and swift Power.

2

८ अग्निं होतारं इज्यन्, प्रियं वसुधितिं चेतिष्ठं अरतिं (ऋत्विजः) नि एरिरे, इत्यवाहं नि एरिरे । (इमं च) विश्वायु विश्ववेदसं होतारं यजतं कविं रण्य (अग्निं) वसुधवः देवाणः अवसे, वसुधवः रण्य गोभिः (इज्यन्) ।

१ हे इरिरे, इदं, त्वं यं सतं अण्यद्वा (अग्निं) मेधमातये (स्वकीयं) रथं प्रणयसि, हे अनवय (रथं) प्रणयसि. तं सद्यश्चिन् अग्नीष्टये वशः वाजिनं च कटः, हे अनवय, त्वज्जानं सः (त्वं) अस्माकं वेधतां वेधय. न अस्माकं इमो वाच (शुभु) ।

२ हे इन्द्र वसुधित्वा धृतनाम् भरद्वाजे यः स्म श्रुभिः दक्षाय्यः आसि प्रवृत्तये (वि) नृभिः (दक्षाय्यः अग्निः सः त्वं (नः) धुधि, । यः शूरः (नः) स्वः सन्निता यथ विप्रैः वाज तस्मा, तं वाजिनं ईशानाणः इरपत अर्यं शुभं न वाजिनं (इरपत) ।

Verily thou art the performer of miracles; for thou piercest the veil of the pouring cloud, drivest off the wicked mortal and dost separate the perishable (from the imperishable). O Indra, this exploit of thine (I have sung) before thyself, before Dyaus, before Rudra with a glory all his own; before Mitra I have sung this widely known hymn, before Varuna also that brings felicity I have sung this far-famed hymn. 3

We wish Indra hero to further your object as well as our own - Indra the best friend, the universal life, the irresistible companion, the faithful ally who subdues all in battle. Enjoy our praise for our success in all struggles; no foe can face thee, for, him dost thou repel; whoever the enemy of mankind, him dost thou slay. 4

Humble to thee dost the arrogance of the haughty, with thy succours, and O awful one, with thy weapons bright as the dazzling flambeau. Thou art helping us on as of yore, thou, O hero, that art known to be flawless. Thou bringer of bliss, entirely remove all sin from our mind and body - thou coming to us as our preceptor. 5 (16)

३ दत्तः (असि) हि स्म, (यतः) वृषण त्वच पिन्वसि, कचिन् अरुह मर्त्यं यावीः, हे शूर (अमर्त्यान्) मर्त्यं च परिश्रुषि । हे इन्द्र उत तत् (ते यशः) दुभ्यं, तस्य दिवेस्त्वयशसं रुद्राय, मित्राय वोचम्, वरुणाय सुमृजीवाय (ते) सप्रथः (यशः) सप्रथः (वोचम्)

४ अस्माकं व (च) इष्टये इन्द्र उदमसि- (इन्द्र) सखाय, विश्वायुं प्रसहम्, युजं, वाजेषु प्रसहं, युजम् । कचमुचिन् पृत्सुषु अस्माकं ब्रह्म उतये अय । शत्रुः त्वा न हि तरते य (पश्यसि त) स्तृणोषि, विश्वं शत्रुं स्तृणोषि ।

५ ऊतिभिः कयस्य चित् अतिमर्ति नि शु नम, हे उग्र तेजिष्ठाभिः अरणिभिः न उग्राभिः ऊतिभिः (अतिमर्ति नमय) । यथा पुत्र नः नेषि, हे शूर त्वं हि अनेताः मन्यसे । वन्दिः (त्वम्) वन्दिः न नः अच्छ पुतोः विश्वानि (एनांसि) अपपरि ।

I may describe that (exploit) also to the sublime and sparkling Soma worthy to be invoked as a refreshing force. He inspires the sacred songs, destroys fiends and excites holy thoughts. He repels the scoffer with his deadly weapons. May the sinful utterly melt away, may he thaw like the morning mist. 6

By our invocations and our steady thoughts we may, O Lord of bliss, obtain the wealth (of heatitude) which is won by heroism and which is handsome, noble and full of valorous deeds. Let us unite him who is incomprehensible with our well-thought out prayers and refreshing offerings, with true and inspired verses (let us unite) most honoured Indra, with zealous devotions. 7

For your good and of ours Indra is prepared to help us with (the prestige of) his glory in arresting sinful thoughts and in dashing to pieces the malicious wicked; hence the whole of that evil array let loose by the demon to attack and kill us, is itself annihilated; it shall not reach us, hurled at us, their fire brand shall not reach us. 8

६ तत् (ते यदाः) मय्याय ईदवे (अपि) वीच्यन् यः इयवान् (अनः) ह्य्यः न, (सः) मन्म रेजति रक्षां हा (मन्त्रपि) मन्म रेजति । सः स्वयं अमन्न् ववेः निदः च दुर्मतिम् आ अजत । (अस्य पुर) अपरागः अवतरं अव छवेत्, दुर्मतिव अव छवेत् ।

७ हे रयिवः इन्द्र, यत् गुर्वयं रण्य मन्मन् गुर्वयं रयि (अस्ति) तत् होमया चित्तवत्त्वा च वनेम । तत् दुर्मन्मान ई (इ) मु० न्नुमि. इया च आ हृचमहि, दुर्मन्महिभिः सत्याभिः दुर्मन्महिभिः च यजन्म ईदं आ (पृचीमहि) ।

८ अस्मे वः (अर्थे) स्वयन्मोभिः दुर्मन्मोभिः परितो, दुर्मन्मोभिः दग्धिन क्री ईन्द्रः प्र प्र (मवति) । या नः रिपवर्थ उपे च अद्रः (क्षिता) सा स्वय दत्ता ईम् अवत् । न वधति, क्षिता जूर्णः न वधति ।

Lead us on O Indra, along the path of prosperity which is immense and irreproachable; he with us at home and be with us abroad; guard us whether we are near or at a distance, with thy succours and protect us for ever with thy favours. 9

Thou art our own O Indra, with thy wealth of victories; splendid glory, for the sake of great joy, abides with thee that art awful as with a friend for protection. Mightiest is thy energy, O saviour and protector of the warrior's car; immortal Indra, striking with thy missile thou rend sunder any one who is not with us and who seeks to injure us, O thunder-armed. 10

O Indra, who art devoutly praised, preserve us from sin; it is thou that ever wipest out the evildoers, and god-head as thou art, it is thou that removest wicked tendencies. Thou art the slayer of the accursed demon, and the protector of him who like myself offers praise: whence, O lord, the Father has made thee, has set thee, O good lord, to annihilate the demons. 11 (17)

९ हे इन्द्र परिणता राया अनेहसा पथा याहि, अरक्षसा (च पथा) पुरः नः यादि नः परांके आ सचरव अस्तमीकं (अपि) आ सचरव । नः दरात् अभिष्टिभिः पाहि, आरात् च (अपि) अभिष्टिभिः, सदा पाहि ।

१० हे इन्द्र त्वं तत्पुण्या राया नः (असि) उग्र स्था चित् महिमा अवसे, अवस च महे मित्रं न त्वा सक्षत् । हे ओजिष्ठ (इन्द्र) हे प्रातः अमर्त्यं, रथं क चित् अविता (त्वमसि) । हे अद्रिवः अस्मत् अन्यं क चित् रिरिपेः, अद्रिवः रिरिषतं चित् (रिरिपेः) ।

११ हे सुवृत्त इन्द्र सिधः नः पाहि, त्वं दुर्गतीनां सदमित् अवयाता, देव सन् दुर्मतीनां (चापि अवयाता) पापस्य रक्षसः हता, विप्रस्य मावतः चाताः अथ हि हे वक्षो त्वा अनिता जीजनत्, वक्षो रक्षो ह्यं त्वा जीजनत् ।

S O O K T A 130.

Rishi-Paruchhepa; Diety-Indra.

Come to us, O Indra from thy most high abode, just as a benign sovereign visits the public assemblies or as a ruler of the pious, returns to his house. The Soma beverage being ready, we desiring eternal bliss are beseeching thee, as the son invites their father; we invoke thee the most liberal, for acquiring holy strength and for winning victories in our struggles. 1

Drink, O Indra, the draught of Soma pressed out with the pestles, just as a thirsty bull quaffs from the reservoir filled (with water) by the pail, or as the scorching Sun drinks off the spring filled up by the cloud. To conduce to thy sweet delight, to thy immense satisfaction, let thy luminous and bay-steeds convey thee hither that art sunny as every day, they bring (to us) the Sun that urges all. 2

He searched out the treasure in the cavity of the sky, like the brood of a bird encased inside of a stone lying in a huge mountain range. Best of the Angirases and wielding the deadly lightning as if he was going to fight for the herd of celestial cows, he has thrown open the gates of refreshing joy - the closely shut up gates of refreshing strength. 3

१ हे इन्द्र अयं सत्पतिः न अच्छा विद्यानि इव (उत्तमा) सत्पातः राजा अस्तम इव, त्व परावतः उप न आ याहि । प्रयस्वन्तः वयं मुने सत्ता त्वा हवामहे । पुत्रासः पितर न वाजपतये माहिष्ठ (त्वा) वाजपतये (हवामहे) ।

२ हे इन्द्र कोशेन सिर्फ अवतं वंगमः न तनूपाणः वंगमः न त्व अद्रिमिः सुवान सोम पिब । ते हयंता मदाय मुविष्टमाय भायसे त्वा सूर्यम् हरितः विश्वा अदा सूर्य इव आ यच्छन् ।

३ अनन्ते अस्मिन् अंतः अस्मिन् परिबीतम् वेः गमे न, दिवः शुद्धा निहितम् निधि (इन्द्रः) अनिन्दन् । आंगरस्तमः गवां प्रजम् सिपासन् इव प्रजी (अयं) इन्द्रः इयः परिहृताः (द्वारः) इयः परिहृता द्वारः आ अहृणन् ।

Firmly grasping the missile in his both hands Indra whetted it like a sharp sword: in order to hurl it whetted it for slaying the Dragon. Indra, invested as thou art with divine lustre, power and enormous might, thou hewest down, smitest down the enemy, as a woodman would chop off a tree.

4

O Indra, thou hast without any effort created the rivers that they might roll on to the sea, sweeping onward like a car-like a swift car. Gracious towards us, they have achieved a common object lasting for ever - which is that of yielding every sort of produce to mankind, as the divine cows fulfilling all the desires, have done for Manu.

5 (18)

We thy humble adorers eager for our cherished object have eet this hymn of thine (to music), as a talented and skilled artisan would fit out a car; and for our lasting solace, have carefully meditated on thee. We are adoring thee who art ever victorious as one would, wisest Indra, decorate a mighty hero impetuous in battle, for gaining strength, for acquiring wealth and winning all the triumphs. 6

४ मज्ज गमस्त्वाः ददहण. तिग्म क्षमेव ददः असनाय स इयत् अहि हयाय संदयत् । इंद्रः त्वा भोजगा सविज्यानः मग्मना शबोभिः च (संविज्यानः) तट्येव वक्ष बनिनः नि वृथासि परश्वा इव वि वृथासि ।

५ हे इन्द्र त्वं नमः रथान् इव वाजयतः रथान् इव समुद्रं अच्छं सतीये वृथा अष्टज. । इत ऊतीः ताः समानाक्षित अर्थे अयुजत, (यत्) (इमाः) मनवे विश्वदोहसः धनः इव जनाय विश्वदोहसः (अभवन्) ।

६ वसूय-तः (वयं) आयवः इमां तं वाचम् अतक्षिपुः, रथपाः धीरः रथं न सुग्राव त्वां अतक्षिपुः । विद्र त्वां जय्य वृथं-तो (वथा) वाजेषु वार्जिन अत्य इव, दावने धना सातये विश्वा धनान सातये ।

Thou hast with thy missile, battered the (enemy's) ninety strongholds for the generous Divodas thy worshipper: O most active Indra, for thy adorer O fierce Indra. For Atithigwa, the terrible Indra dragged Shambara down the mountain's side, bestowing (on his adorer) immense wealth through his divine power-wealth of every description through his divine might. 7

Indra in battles protected the faithful worshipper and with his countless succours preserved him in wars-wars that convey (the slain) to the paradise. For king Manu, he subdued the irreligious tribes, vanquished the dark-skinned fiend; and scorching the world as it were, (with his fierceness), he would burn down the insatiable and scald the malicious tormenter. 8

Manifesting himself he, by his divine might, lifted up one of the sun's wheels to hurl, and reddened with rage in the encounter he at dawn silenced the ether: He the mighty God stopped its noise (all at once). When in ancient times, Ushanasa repaired to thee, O great genius, for protection he was thereby conquering as it were all the blessings of human life, conquering them for all days to come. . . 9

O thou that rainest bounties and art pleased with new modes of singing the hymns thou that hast hurst in sunder the enemy's forts, guard us with thy protective favours. O Indra praised as thou art by the Divodasas, standest exalted as the sky (appears to widen) by the daylight. 10 (19)

७ पूर्वे महि दामुष इवाशाय, इ नृतां, इ नृतां इन्द्र त्व वज्रं नयति पुरः । नृतां । उग्रः अतिविश्राम
शवर गिरेः अव अमरत । (अय इन्द्रः) महः धनानि आजन्ता विश्वा घनानि आजन्ता दयमानः (भवति) ।

८ इन्द्रः सतमूतिः विश्वेषु आजन्तु, स्वर्गोद्भूतु आजन्तु आद्यन् यजमानं प्र अवन् । मनव अजानन् शम्भन्,
कृष्णां त्वचम् (अग्निं) अरधयन् । विश्वम् धृशन् न (सः) तेषुवायम् आपति, अशेषानम् । न आपति ।

९ (स्वयं) जातः आजन्ता मूरः वक्र (राज्य-नवदण्डाय) प्र इहन्, प्रापन्वे (च शपस्य वक्रन्व)
अरुणः वाचं मुपायान् देशानः आ मुपायति । हे क्वं यन् उशनाः पशवन् (त्वो) कृतये अजगन् (तदा मः)
विश्व मनुष्या मुद्रान् नृवाणः इव, अह विश्वा नृवाणश्चि (अभवन्) ।

१० हे वृषक्रमन्, हे पुरां दतः (इन्द्र) सः (त्व) नव्येभिः उर्ध्वैः (नृटः सन्) शर्मः पायुभिः नः पार्दः
हे इन्द्र दिवोदामिभिः स्ववानः त्व अशेभिः (प्रकर्मैः) धौः इव वृक्षीयाः ।

S O O K T A 131.

Rishi-Paruchhepa; Deity-Indra.

To Indra alone the brilliant and boundless sky pays homage; to Indra this colossal earth bows down in all her excellence and with her rich treasures to achieve a glorious success. All the gods united through love have placed Indra at their head; to Indra, therefore, let all the libations be poured out by the priests, and all offerings be made by the Ritvijas. 1

At every sacrifice the worshippers tremendously enthusiastic move thee the one God common to all; each of them adoring severally, and each of them desirous of attaining heaven, praying with rapt attention. Thee like a life-boat we place above all in our enterprise - we by sacrifice fixing our thoughts on Indra alone, and by our hymns repairing, O Indra, to thee. 2

Married couples seeking thy favours have sacrificed to thee to win the herd of celestial kine, by pouring (their offerings), and serving thee, O Indra, by discarding (all their passions). Whilst thou conveyest such pairs longing for light and heaven, thou dost expose to our view thy most effective missile which O Indra is thy inseparable accompaniment and thy constant friend. 3

१ असुरः सौः इन्द्राय हि अनघ्नत, (इय) महीं पृथिवी युत्र साता, वरीमभिः इन्द्राय (एव) वरीमभिः (अनघ्नत) । सजोपतः विश्वे देवासः इन्द्र (एव) पुरः दधिरे, (तस्मात्) विश्वा मानुषा सवनानि, मानुषा (हव्यानि) इन्द्राय (एव) सतानि सन्तु ।

२ विश्वेषु हि सवनेषु वृषमन्ववः (यजमानाः) समान एकं (देवं) तां पृथक् तुजते, स्वः सनिध्ववः पृथक् (तुजते) । त तां पपेर्णि नावं न शस्यस्य धुरि धीमदि, (वयं) आयवः आयवः यक्षैः न ईदं सोमेभिः इन्द्र (एव) वितततः (पतेमदि) ।

३ अवस्यवः मिथुनाः गव्यस्य वजस्य साता इन्द्र त्वा विततसे । (हव्यं) निःध्वजः ससन्तः निःध्वजः (विततसे) । यद् गव्यता स्वयन्ता द्वा जना समूहसि, (तदा) इन्द्र वृषण सवामुवं हे इन्द्र सवामुवं वज्रम् आवि करिक्नु (एयि) ।

The world has been familiar with this great exploit of thine—that thou, O Indra, hast broken down the antummal strongholds of the demon of draught, and thou of irresistible might hast razed them to the ground. Thou hast chastised the unsacrificing fellow, O Indra lord of strength; and in thy high spirits, hast snatched (from him) this earth, these waters and these watery regions. 4

Verily O bounteous one, this exploit of thine thy adorers have ever and anon sung in ecstasies, when thou didst protect, didst succour those that were longing for thy friendship or for thy company. Thou didst give out a deafening roar to enable them to gain victory in battles whence they have conquered river after river and aspiring to glory won joy after joy. 5

Will he now gladly acknowledge us as his own, at this moment of early dawn. Accept our songs of praise: accept our oblations offered with invocations and prayers (enabling us) to enjoy the heavenly light. O Indra that hurlest the thunderbolt, when thou our hero dost think of slaying the enemies, hearken into my hymn of praise—the outcome of fresh genius, of a rare genius. 6

O Indra waxed strongest and affectionate towards us: O thou that art almighty by nature, slay, O hero, that inimical mortal—that doomed creature with thy deadly weapon: destroy him that acts atrociously towards us and just hear us a little thou of the most wide-spread fame: like a shattered car may evil thoughts fall off in their course, and malevolent persons he baulked (of their wicked designs). 7 (20)

४ पुरः ते अस्य वीर्यस्य विदुः यन् हे इंद्र शारदीः पुरः अत्र अतिरः सप्तहानः अत्र अतिरः । शवनः यन् हे इंद्र (त्वं) त्वं अयज्युं मर्त्यं शासः । महीं पृथिवीं अमुष्णाः इमाः अपः मंदसानः इमाः अपः (अमुष्णाः)

५ आन् इन् ते अस्य वीर्यस्य मंदेषु चर्किन् यन् हे दृपन् उशिन्नः अविष, सखीयतः यन् अविष । पृथनासु प्रवन्तवे (यन्) एभ्यः कार चकर्म, (तन्) ते अन्दां अन्दां नयं सनिष्णत श्रवस्यन्तः सनिष्णत ।

६ उत अस्याः उपसः नः उपेत हि, (नः) अर्केस्य बोधि, हवीमभिः हविषः च स्वपांता हवीमभिः (हवस्य च बोधि) । यन् इंद्र वज्रिन् त्वं दृष्टा मृधः इतवे चिकेतसि मे अस्य नवीयसः वेधमः नवीयसः (प्रतिभाषतस्य) मन्म धुधि ।

७ तं इंद्र त्वं वाहपानः (अपि) अस्मयुः, हे तुविजात हे शूर अमिप्रयंत मर्त्यं बभ्रेण मर्त्यं जहि, यः य नः अपायति (तं अपि नहि) मृधनग्नयः शृणुव (एनद्र), दुर्मतिः अपभृदु विश्वा दुर्मतिः रिष्ट (रथ) न यामन् अपभृदु ।

S O O K T A 132.

Rishi-Paruchhepa; Deity-Indra.

As in a former struggle, through thee and protected by thee, O Indra, we might overpower our armed foes and vanquish those that are seeking to ruin us. Now that the expected day (of trying conclusions) has come, bless thy adorer that pours out the Soma draught. When in the sacrifice we lay together whatever we have gained in war whatever we by displaying our vigour, have conquered in war. 1

In the struggle that wins the heavenly reward and is the glory of the hero; at the devoted prayer of he himself that rises early in the morning, and at the assiduous adorer's own sincere entreaty Indra as is well-known, has elain the enemies,— Indra who is to be honoured by lowering down our heads. May the favours of thee that art good luck thyself may thine auspicious boons, be ready for (being showered upon) us. 2

That brilliant oblation has alwaye as of old belonged to thee in tho sacrifice wherein a handsome resting place—the altar — they have made for thee; for, it is thou that dost convey the pious to the abode of the eternal Truth. Tell us, therefore, what they can see by means of the sunbeams, in the aerial region between. As is well known, it is Indra alone who finds the luminous cows, it is He that liberates them for those whom He regards as His kinsmen. 3

१ हे मघवन् इदं (यथा) पूर्वे धने (तथा) ददानीं अपि । त्वया लोताः च वयं पृतन्यतः सत्तुह्यम, वपुष्यतः च वपुयाम । नेदिष्टे अस्मिन् अहनि शुन्वते नु अपि वोच । (यतः) अस्मिन् यज्ञे भरे कृतं (इयं) राजयतः भरेकृतं वि चयेम ।

२ स्वर्जये, आपस्य वक्मनि (एतादृशे) भरे, उषर्बुधः स्वस्मिन् अजसि, वाणस्य स्वस्मिन् अजसि इदः (वृत्र) अहन् यथा विदे, सः हि शीर्णाशीर्णा उपवाच्यः, अस्मन्ना ते भद्रस्य सतयः भद्राः रातयः सप्रपक् स तु । ३ स्वस्मिन् यज्ञे (तुभ्यं) वारं क्षय अकृष्वन् (तरिमन् यज्ञे) तन् शुशुक्न प्रयः प्रत्यथा ते (एव) शुक्नस्य क्षय वाः असि । अथ तन् निवोचः यन् (भक्ताः) दिता अन्तः रस्मिभिः पश्यन्ति । स इन्द्रः य अनु विदे नो एषणः बहुक्षिन्भ्यः गोएषणः ।

Thy exploits should be sung again as before, when for the Angirases thou, O Indra, didst split open the stall, and seizing the herd (of light) didst bestow it on them. (we have no doubt that) in the same manner, thou wilt surely fight and win for us who are thy worshippers. To him who pours the Soma, subjugate every irreligious man, and every vicious man enraged (against the pious people). 4

Since, O hero, thou with thy superhuman faculties hast enabled thy people to see clearly beforehand, they eager for honour-have rushed through and won the battle whenever it was fought, and eager for meritorious deeds have performed sacrifices to thee. To Him alone they in time of distress loudly sing praises, for long life blessed with energy and offerings. Their thoughts are all centred in Indra even when their hymns are sung to other gods. 5

O Indra, and Parvata, our champions, destroy ye whatever assailant who would collect an army against us destroy him and all those with him with your thunderbolt. Your missile can slay anyone (though) hiding at a far off distance and penetrate even inaccessible places. That smashing weapon, O Hero, could, on every side tear to pieces our enemies from every quarter. 6 (21)

४ हे इन्द्र ते (वीर्ये) पूर्वेषां च नु इत्या प्रकाच्य यन् अंगिरस्यः (गर्वां) व्रज अप अग्रयोः, (तं च) व्रजं (तान्) अप शिशून् । (एव) एभ्यः समान्या दिशा अस्मभ्यं च आयोषि जगत् च । (परं च) कश्चिन् अत्रत मुन्वन्त्यः रथय इषायन्तम् चिन् अत्रतम् (अपि रथय) ।

५ यन् हे शूर त्व ऋतुभिः (मरु) जनान् मं ईक्षवन् । ते हि श्वत्सवः तरुयन्त, श्वत्सवः च प्रत्यक्ष त । तस्मै इन् प्रजावन् (दीर्घ) आयुः (लघु) शर्वि च ओन्नसा अर्चन्ति । (तेषां) भीतयः देवान् अगच्छ न, भीतयः इंद्रे ओक्वय दिधिषन्त ।

६ इन्द्रापूर्वा, पुरोमुषा यः नः पृतन्यान् ते, न इन्, अप हन्; तं तं इन् वज्रेण हन् । गहनं यन् इनधन्, दृक् चत्ताय छन्दः शूर, दमां अस्माकं शत्रून् विध्नतः परि दर्शय ।

S O O K T A 133.

Rishi-Paruchhepa; Deity-Indra.

I purify both heaven and earth by sacrifice the form of true Faith; I burn up the powerful and hostile witch; that do not acknowledge Indra; there the enemies having been attacked and slain, have been lying in pits hacked and quartered. 1

Rushing onward and wielding thy thunderbolt smash the heads of the wizards that practise sorcery; crush them under thy wide-striding foot with thy all embracing foot. 2

Break down, O munificent Indra, the forces of sorcerers who haunt the filthy recesses of the cemetery and the deep pits of a great cemetery. 3

Thou hast ere now laid low three times fifty of them with thy furious onslaughts. That feat thy worshipper regards very great, and though trivial to thyself he regards it as a great deed. 4

Kill outright, O Indra, the brown coloured goblin yelling fearfully; and with him annihilate all other fiends as well. 5

१ ऋतेन (यज्ञेन) उभे रोदसी पुनामि, याः महीः अन्दिदः दुदः ताः स दहामि । (पदय) यत्र अभिजाः अभि-वल्ग्य इताः, परितृद्धाः च बलस्थान अशेरन् ।

२ हे अदिवः अभि-वल्ग्य किन् यातुमतीनां शीर्षा छिद्धि, वदरिणा पदा महा वदरिणा पदा (छिद्धि) ।

३ हे मघवन् आसा वातुमतोनां शर्षः अब जाहि, वैलस्थानके अनेके महावैलस्थे अर्मेक ।

४ यासा तिस्रः पचाशतः अभि-वल्ग्यः असावः, तत्र (यद्यपि) ते तद्वत् सु मनायति, (भक्तः) ते (दाय) सु मनायति ।

५ हे इद पिशाचार्ष्टम् अम्भणम् पिशाचिन् स गृण, सर्वे रक्षः नि बह्य ।

O Indra pierce through and through the enormous overhanging darkness; hear thou us; for O thunderarmed like the earth the heaven also has been tormented through fear - through fear of (thy) fierce glow, O wielder of the thunderbolt. Mightiest as thou art, thou dost go about armed with powerful and deadly weapons; but thou dost spare the virtuous people; and, O hero incomprehensible even to the wise, thou art accompanied by thrice seven attendants. 6

Verily it is the sacrificer that obtains the abode of plenty; it is the sacrificer that conciliates his enemies and vanquishes the enemies of the gods. It is he the unconquered hero who alone can earn by thousands; and it is to the sacrificer alone, that Indra grants wealth enough and to spare; on him Indra bestows the highest bliss. 7(22)

६ हे अग्निः इदं, मदः अवः दासहि, शुधि नः, हे अग्निः दृष्टान् मीपा न, शाः न द्यौः (अप) मीपा मुनोच हि । त्वं शुम्भितमः हि बर्षः उग्रभिः ईयसे, (पर च) हे सत्वभिः अग्रतीतं शूर, त्वं हे शूर अपृहयतः त्रिसप्तैः सत्वभिः (ईयसे) ।

७ मुन्यन् हि परिणमः क्षयं वनोति, मुन्वानः हि द्विषः अव यजति, देवानो द्विषः अव यजति स्म । मुन्वानः । इत् वाजी अदृतः सहस्रा सिपासति । मुन्वानाश्च ईदः (हय) आमुव ददन्त, रयिं अमुव ददन्ति ।

ANUVAKA 20.

SOOKTA 134.

Rishi-Paruchhepa; Deity-Vayu.

Let thy swift and lively aerial coursers bring thee, O Vayu, to the enjoyable offering - to the first and best draught of the Soma juice. Let this hymn true and sweet, intelligent and exalted, be agreeable to thy heart: and come hither in thy car drawn by the Niyuts to our oblations, O Vayu to the oblations of our priest. 1

Let our exhilarating Soma draughts delight thee, O Vayu - the draughts that are effective, nicely prepared, possessed of heavenly brightness and rendered sparkling by being mixed with milk. It is when his efficient helpmates (that is to say) his horses yoked together, accompany his mighty self, ready to proceed to awaken holy thoughts, that our wise priests offer their praises to him. 2

Vayu harnesses the two ruddy horses - Vayu the two red ones; and it is Vayu that to his car yokes the swift steeds at the pole to convey himself - harnesses the strongest steeds to convey himself. Awaken the poetic talents as the lover does his sleeping sweet-heart. Unevil the heaven and earth, brighten the Dawn-brighten it that glorious deeds might be down. 3

१ हे वायो (ते) जुवः ररहणाः अभि प्रयः त्वा वदन्तु, इह पूर्वपीतये, सोमस्य पूर्वपीतये आवहन्तु ।
(ऽयं) जानति उर्वा च सृष्टता तं मनः अनु तिष्ठतु, हे वायो नियुजता रथेन दावने मस्यस्य दावने
आ वहि ।

२ हे वायो अस्मद् इदवः मग्निदः कणासः, मुहताः अभिघवः, गोभिः कणाः अभिघवः त्वा मन्दन्तु ।
य । इ कणाः ऊतयः (अथाः) दक्ष त्वा इरथ्ये सच-त्वे, यदा ते नियुतः धियः दावने सघ्नीचीनाः (भवन्ति)
(ऋ वजः) ई धियः उपव्रवते ।

३ वायुः (कदाचित्) रोहेताः वायु (कदाचित्) अरणाः (अथाः) युष्के । (अयं) वायुः रथे धुरि
वे ऋद्धे, (सवत्र वोळ्द्धे अजिराः वहिषाः (अथाः) धुरि (युष्के) । आरः आ ससती इव पुरधि प्रबोधय ।
॥दधी प्रचक्षय, उपराः वासय, अवेसे उपसः वासय ।

For thee the refulgent Dawn spreads out far off in the sky, her garments appearing lovely in their wondrous beams appearing attractive in their beams of rare beauty. To thee the cow that milks immortality yields all sorts of desirable objects. It is thou that dost produce storms from the bosom of the sky, for the sake of feeding the rivers. 4

These pure, white and quickening Soma drops strong in their exhilarating power, set thee in restless motion and cause thy whirling motion among the clouds. The worshipper fatigued and alarmed, praises thee as his Good Fortune, when he is violently attacked: and thou too shieldest him against all the world, because of his virtue, and guardest him against the spirits of Darkness with thy enduring power. 5

Thou O. Vayu, the first and foremost of all, dost really deserve the draught of our Soma. Thou art privileged to drink the juice poured out: yea when it is poured out by worshippers who offer various sorts of oblations and art desirous of keeping themselves aloof from sins. For thee only all the cows are made to yield superfine milk-to yield thick milk suffused with butter. 6 (23)

४ तुभ्य वाचयः उपमः (स्वेषु) दंसु रसिषु नव्येषु रसिषु चित्रा मग्ना वग्ना परावति तन्वते । तुभ्य सवर्धुषा धेनुः विश्वा बसुनि दादते । त्व मरुतः दिवः वसुणाभ्यः, वसुणाभ्यः आ अन्ननयः ।

५ (इमे) शुक्रायः शुक्रयः (सोमयः) सुरण्यतः (परं च) मरुतु उपमाः त्वां श्यणत, भुर्वने, अपां भुर्वनि श्यणत । सारो दशमनः (भक्तः) तवर्त्तये त्वां मय इहे । (तदा) त्वम् (त भक्त) विभग्मा भुवनान् धमेणा पाति, अगुयान् (अपि) धमेणा पाति ।

६ हे वायो; त्व अरुण्यः प्रथम. नः एषाम् गोमानां पीतिम् अहंमि, गुनानां पीतिं अहंमि । उत निदु-
स्मतीनां, विवर्धुषाणां विनाम् (एव अयं सोमः) । ते इह विश्वाः धेनुवः आशिरं दुन्दे, पूत आशिरं दुन्दे ।

S O O K T A 135.

Rishi-Paruchhepa; Diety-Vayu.

'The Kusha-carpet is spread: come to our feast; come thou drawn by thousands of steeds to this strong (Soma) beverage rendered effective by hundreds (of hymns). As the lesser Deities have, O God, urged thee for the first draught, the sweet drops of mead are now ready and are held forth to thee for thy delight and offered to thee that thy beneficent powers may be exercised. 1

For thee this Soma purified by the pressing stones and clothed with a shining splendour, flows into the cup; flows forth clad in its pearl-white gleam. This is thy portion, and (the rest) is now dealt out among the heavenly host. Turn, O Vayu, thy horses; come thou affectionate towards us; come pleased and delighted with us. 2

With thy hundreds and thousands of horses come to our holy rite O Vayu, to accept and taste our offerings. This is thy portion duly set apart and bright with the rays of the morning Sun: these are the draughts poured out by the sacrificing priests, and offered to thee these the pearl-white juices that are presented to thee. 3

१ स्त्रीणि बर्हिः उपनः याहि बीतये, यह्येण नियुता नियुक्ते (सोमाय) श्रुतिनीभिः (स्तुतिभिः) नियुक्ते (आयाहि) । तुभ्यं देवाय देवाः पूर्वं बीतये येमिरे हि । (इमे) मधुर्मतः श्रुतासः ते मदाय प्र अस्थिरन्, (तव) क्त्वे अस्थिरन् ।

२ अयं अग्निभिः परिपूतः स्वार्द्धं वसानः तुभ्यं कोशं परि अर्पति, शुक्ला वसानः अर्पति । तव अयं भागः, अयं सोमः देवेषु आयुषु ह्यते, (तव) दे वायो नियुतः वद, अस्मयुः याहि, अस्मयुः जुषाणः याहि ।

३ श्रुतिनीभिः सहस्रिणीभिः नियुद्भिः नः अप्वरं अयं याहि, दे वायो बीतये, इम्यानि बीतये उपयाहि, । तव अयं ऋत्विजः भागः (स अधुना) सूर्ये सचा सरस्विः । (तस्मात्) अप्वरुभिः भरमाणाः (इमे सोमाः) अवसत, दे वायो शुक्लाः (सोमाः) अवसत ।

Your car drawn by the coursers has brought you both hither for our protection—for tasting these well-laid out dainties, and O Vayu, for accepting our offerings. Drink ye of the sweet mead; verily this first draught is reserved for you; come O Vayu and Indra with your brilliant and pacific bounty, come ye both with your heavenly boon. 4

Our thoughts and prayers should turn you both to our solemn rite wherein this sparkling and invigourating juice, is thoroughly cleared, just as they would (groom) a vigorous and swift racer. Drink of them Ye that love us, and come, hither to us with your succours; drink of these drops extracted with the pressers for your delight, ye Indra and Vayu, ye givers of the 'holy might. 5 (24)

These Soma juices pressed out (and mixed) with water and poured out by the priests are offered up O Vayu, to thee are offered these pure and white draughts. For you both these Somas have been filtered through the Kusa-strainer, these quickening Soma juices yearning for you, (and filtered) through the sheep's fleece, through the unspoiled fleece. 6

४ वायो, (अयं) निरुप्यमान् रथः (अस्माकं) अवस्ये सुधितानि प्रयासि अग्निं वीतये, इत्यानि च वीतये वीतये वां आ वधन् । मध्वः अधसः पिवतम्, इदं वां पूर्वपेयम् हि हितम्, (तस्मान्) वायो आ (गहि), त्वं इदं च राधसा आगतम्, चदेण राधसा आ गतम् ।

५ (नः) धियः वा अप्यगन् उप आ वधन्तुः (ऋत्विजः) इमं वाजिनं इन्द्रं, आशुं अर्त्वं वाजिनं न मर्त्यं त । तत् इदं अस्मयु तेषां विज्ञातम्, कस्याच इदं आगतम् । हे इन्द्राय युव अद्रिभिः सुतानां (पिवतम्) हे वाजदा युवम् मदाय (पिवतम्) ।

६ इमे अप्यु सुताः सोमाः इह अप्ययुभिः मरुताणाः वां अयंसतं हे वायो (इमे) दृषा (सोमाः त्वां) अयंसत । एतं आशवः तिरः परिद्रेम् वा अग्निं अयुक्षत । अति अप्यया रोमानि अति अप्यया (एतं) युवायवः सोमासः (अयुक्षत) ।

Pass, O Vayu, over the many that are still slumbering and go where the pressing stones are sounding; go thyself and Indra to that house where thy hymn, sincere and sweet, is sung and where the sacrificial butter freely flows. There with your robust steeds go to the holy Rite; go thyself and Indra, to that solemn Rite. 7

Bear hither only, the oblation of the Soma mead which like the holy fig tree the victorious warriors highly value; may then such conquering heroes be always ours. Our cows bear calf at the same time the corn is ripened. Never do thy milch-cows, O Vayu, suffer from disease - never do they get exhausted. 8

Here are, O Vayu, thy brawny - shouldered steeds of high mettle which fly between the two resounding spheres, and grow huge and mighty. They never break down even in a waterless desert - they whom no shouting can stop, whom like the Sun-beams, nothing can check and no hands can pull up. 9 (25)

७ हे वायो, ससतः शशतः अति याहि, यत्र प्रावा वदति सत्र त्वं च इंद्रः च गच्छतं (तत्र) एहं गच्छतम् । (यत्र) सूनुता विददशो; घृतम् च रीयेत, (तत्र) अप्वरम् पूर्णया नियुता आयाय, (त्वव ह इंद्रः च अप्वरम् आयाय ।

८ तत् मयः आहुतिं अत्र अह वहेये, यम् (सोम) अभ्रथं (इव बहुमन्थमानाः) जायवः उप तिष्ठन्त ते जायवः अस्मे सन्तु । अस्माक गानः साकं भुवो यवः पच्यते, हे वायो ते धेनव न उपदस्यन्ति न च ते धेनवः अपदस्यन्ति ।

९ हे वायो इमे ते उक्षणः ते ये सु बाह्वोजसः नदी अन्तः पतयन्ति । (पतयन्तः च) महि माधन्तः उक्षणः (दश्यन्ते) ये धन्वन् चित् अनाशवः, जीराः चित् अगिरौकघ्नः । (पुनः च) सूर्यस्य रश्मयः इव दुःनि-यन्तवः, हस्तयोः दुर्नियन्तवः (सन्ति) ।

SOOKTA 136.

Rishi-Paruchhepa; Deity-Mitravaruna.

Offer the greatest homage, the deepest thought to the two eternal godheads; (offer) the sweetest oblation to blissful and blessing Mitra and Varuna. They are the sovereigns of the universe, senders of brightening rain and adored at every sacrifice. Their sovereignty is nowhere challenged, and their godhead is nowhere questioned. 1

Thers, for our great sacrifice, has appeared the charming Dawn, her course in the unchanging sky is lit up with brilliant rays, and the Eye of the gracious Lord is also clad in his usual brightness: so is (lit up) the seat of Mitra, of Aryaman and of Varuna; and from here they bestow great and exalted vigour-great and glorious youth. 2

The infinite space full of light holding the earth and supporting the heavens, is what Mitra and Varuna occupy from day to day-Mitra and Varuna who are sleepless day and night. They enjoy the supreme and majestic power-they the Adityas the lords of magnificence. Of them Mitra and Varuna set the people to work; so does Aryaman who actuates them to action. 3

१ निचिराभ्या, मूळ्यद्रथां मूळ्यद्रथां (मित्रावरणभ्यां) बृहत् ज्येष्ठं नमः, मतिम्, स्वादिष्ट हविः च प्रमु भरत । सौ च सम्राजा, पुतापुती, दग्ने यज्ञे उपस्तुता । अथ एनोः क्षत्रम् न कुतः चित् आश्रय, (एनोः) देवत्वम् (अपि) तु चित् आश्रय ।

२ वरीयसी गातुः उरवे, ऋतस्य कथाः रश्मिभिः सम् अयंरा मयस्य चक्षुः अपि रश्मिभिः (सम् अयंरा) मित्रस्य, वरुणस्य अयमर्णः च बुध सदनम् (भारवरम्) । अथ (एतौ) बृहत् उपस्थम् वयः, बृहत् उपस्तुत्य च वयः दधाते ।

३ ज्योतिर्मनी, धारयन् क्षितिम् स्ववंतोम् अदितिम् दिवे दिवे जाष्ट्वांसः दिवेदिवे आ सचेते । आदित्या दानुनः पती ज्योतिष्मन् क्षत्रम् आशाते । तयोः मित्रः वरुणः यातनञ्जनः अयमा (अपि) यातनञ्जनः ।

May this Soma be most pleasant, to Mitra and Varuna; may it be most enjoyable when drunk from the Chamasas -this heavenly bright Soma so much liked by the gods. May all the gods enjoy it, who are united together through affection. Do ye, Kings of the universe, vouchsafe to us whatever we beg of you, O upholders of the highest truth, whatever we ask. 4

Whoever devoutly adores Mitra and Varuna, protect him-the liberal man without enemies-everywhere from sin, everywhere from distress. Aryaman guards him all round who honestly obeys the commandments and who with songs adorns his rites, and with hymos graces his worship. 5

Praise be to great Mitra shining out from both heaven and earth; praise be to bounteous Varuna merciful and munificent. Praise to Indra, Agni, Bhaga, and Aryaman who dwell in heaven. Enjoying long life we may be blessed with good sons by (the offering of) the Soma juice. 6

By the grace of the gods - the Maruts - may we be blessed by Indra, and be known as having attained glory through our own efforts. May Agni, Mitra and Varuna grant us happiness that we our generous patrons and ourselves-may long enjoy it. 7 (26)

४ अयं सोमः मित्राय वरुणाय संतमः भूतु, देवः देवेषु आभगः अवपानेषु आभगः (भवतु) य (सोम) सजोषतः विश्वं देवासः अयं जुपरत । हे राजाना यत् ईन्द्रे, हे ऋतावाना यत् ईमहे तथा करधः ।

५ यः जनः मित्राय वरुणाय अविषत् तं अनर्वाण दार्थांसं मर्ते अहस परिपातः, अहसः (परि पातः) । तं ऋत्र्यन्त अनु व्रतम् (चरन्त) अयंमा अभि रक्षति, यः एनोः व्रतम् उक्त्यं परि भूयति, व्रतम् स्तोमैः आभूयति ।

६ रोदसीभ्यां, पृथ्वे दिवे मित्राय नमः वोचम् । वरुणाय मीळ्हुये सुगृब्दीकाय मीळ्हुयं च (नमः वोचम् ऋत्विजः । इदम् अग्निं, युक्ष अयंमण भग च उपस्रुहि, (यया सुखा) ज्योक् जीवन्तः प्रजया सचेमहि, (सर्वे इदम्) सोमस्य उती सचेमहि ।

७ महद्भिः, देवानां च उक्ती वय इदवन्तः स्वयशसा च मसीमहि । अभिः मित्रः वरुणः शर्मं यंसन्) तत् च मघवानः वय च अश्याम ।

Adhyaya 2.

S O O K T A 137.

Rishi-Paruchhepa; Deity-Mitravaruna.

Oh come: we have pressed out the juice with the pressers; these Soma juices mixed with milk are exhilarating and very delightful. O ye lords that pervade the sky, O ye our protectors, come to us. O Mitra and Varuna, for you these pure-white Somas are blended with sweet thickened milk and a little water. 1

Come ye: here are Soma drops mixed with curd-like milk; (here are) these juices pressed out and mixed with coagulated milk. For your sake, at the wakening of Dawn and with the glimpse of sunbeams, the juice is poured out for Mitra and Varuna to drink—the pleasant juice (is offered) for being enjoyed by those embodiments of Truth and Justice. 2

Like that luminous milch-cow of yours yielding milk in abundance, they are milking the moon plant with the pressers, milking the Soma with the pestles. Ye our protectors, come towards us to enjoy the Soma-juice; O Mitra and Varuna, here is the Soma juice prepared for you by our men, here it is poured out by them for your acceptance. 3 (1)

१ (हे मित्रावरणौ) आयात, इमे सोमासाः मत्सराः अदिमिः सुपुम, इमे, गोप्रीताः मत्सराः च (सन्ति) । हे राजाना युवां दिवि सृष्टौ अस्मया च उप नः आगन्तम् । हे मित्रा वरणा इमे गवाक्षिरः सोमाः शुक्राः गवाक्षिरथ (सन्ति) ।

२ (मित्रावरणौ) आयातम्, इमे सोमासः इन्द्रवः दध्याक्षिरः (इमे) सुतासः दध्याक्षिरः; उत उपमः सुधि सूर्यस्य रदिमिः साक वाम् (अयं) मित्राय वरणा च (अयं) सुतः, (अयं) चारः ऋताय पीतये सुतः ।

३ (हे देवौ) तां वां दासरी धेनु न अशु अदिमिः दुहन्ति सोमं अदिमिः दुहन्ति; अस्मया अवांश्वा (सन्तौ) उपनः सोम पीतयं आगन्तम् । हे (मित्रावरणा) अयं सोमः वां नृभिः सुतः, (अयं) पीतयं आ सुतः ।

S O O K T A 138.

Rishi-Paruchhepa; Deity-Poosha.

Now is fervidly sung the glory of mighty Pushan, majestic by nature; the renown of his valour does never abate, nor can his praises be ever exhausted. Desirous of beatitude I adore him who, prompt in his help gives us the greatest delight; (I implore) the adorable lord who attracts to himself the hearts of all, as does sacrifice engross the minds of all. 1

O Pushan swift as the wind in 'motion, thee I am propitiating with hymns: lead us on as through a battle, carry us across through hostile desert as (if on the back of) a camel. Mortal as I am, I call to thee, O great godhead and bestower of felicity; make our hymns crowned with glory, and our arrows crowned with success in battle. , 2

O Pushan, in thy company the learned and pious sages by their noble deeds and by thy favour, have been useful to others: yea by their lofty deeds have enjoyed (the greatest bliss). We beg of thee billions of divine gifts worthy of thy favour. Uncontemptuous towards us, O Pushan (who art) universally praised, be thou our resort and our leader in every struggle. 3

१ पूषन् महिम्नं प्र प्रशंसते, अत्यं बुद्धिमान् तवसः (महिम्नं) न तदते । अस्य स्तोत्रमपि न तदते । सुमन्यन (अहं) अतिउक्तिं मयोभुव अर्चामि, यः मत्तः देव विश्वस्य मनः आ युयुवे, (यस्य) मत्तधापि आ युयुव ।

२ हे पूषन् यामनि अजिरं न, त्वां स्तोमभिः प्रकृष्यः (तत्) यथा मृधः ऋणवः (तथा) उष्टूः न मृधः पीपरः । यत् मर्त्यः (अहं) त्वा देव मयोभुव सहाय्य हुवे । अस्माकं आगूयान् वाजिपुश्विनिः ।

३ हे पूषन् यस्य ते सस्यं विपन्यवः सतः कृत्वा चित् अवसा च युभुञ्जिर इति कृत्वा युभुञ्जिरे । (तत्) ना (तव) नवीयसी (कीर्ति) भवु नियुत रायः ईमेह । ह ऊदशव (त्व च) अहेयमानः सरी भव वाजवाजे सरी भव ।

In acquiring that bliss, O lord of the unborn steed, be ever at hand (to help us), O Pushan propitious and bounteous, be nigh to us who are desirous of doing glorious acts. O thou that dost perform wondrous deeds, may we turn thee hither with our charming hymns; and O Pushan of glowing splendour, never may I cease to think of thee never may I neglect thy company.

4 (2)

S O O K T A 139.

Rishi-Paruchhepa; Deity-Vishwedee.

Hear hear; I place Agni before me with sincere devotion and we pray to that divine Power; O Indra Vayu, him we beseech. Since an excellent and effective hymn is linked to the refulgent central abode, let our thoughts go forth freely, let our genius flow out freely as if in the presence of the gods themselves.

1

As soon as from the true eternal Principle, O Mitra Varuna, ye separate the perishable matter by your own choice—by the spirit of your own creative faculty, we in your abodes could perceive your golden form, (first) through our intellects, then with our minds, with our faculties and lastly with our own eyes.

2

४ हे अजात्र पूषन् अस्याः (राज्यः) सातये नः उप भुवः, हे ररिवान् अजात्र पूषन् त्वं लहेष्टमानः ध्रुवस्यतां (अजात्र उपभुवः) । हे दत्त त्वां साधुभिःस्तोमेभि ओ भु बहतीमहि । हे आऽण पूषन् त्वा नहि अतिमन्य, ते सद्यमदि नापन्नुवे ।

१ अस्तु श्रीपद (अहं) धिया अग्निं पुरा दधे तं तु तद् दिव्यं दधेः आहूणीमहे, हे इंद्रवायु आहूणीमहे । यत् इ नय्यसी श्रया (स्तुतिः सा) विवर्तते नामा संदायि । अथ नः धीतयः प्रसूयन्तु देवान्, अच्छ न (नः) धीतयः (प्रसूयन्तु) ।

२ हे मित्रावरुणौ यत् इ युवां म्वेन मन्त्रुना ददास्य स्वेन मन्त्रुना ऋतान् अधि त्यन् अतृत आददाथे । (तत् इति) युनोः हिरण्यधम् (रूपं) यद्रस्य अधि क्षया अपद्याम । (तत् प्रथमं) धीभिः चन (अपद्याम पथात्) मनसा (ततः परं) स्वभिः अक्षभिः सोमस्य स्वेभि अक्षभिः (अपद्याम) ।

To ye, O Ashwins, the godly people repair with hymns, diffusing like hards your glory far 'and wide, while other people are adoring you with oblations. Wealth and power of all sorts reside in you. O lords of all knowledge, O mighty gods, the fellies of your golden car, of your indestructible car, are raining (the desired gifts). 3

O mighty Ashwins, everybody knows that ye throw open the high fermament; your chariot-steeds are directed towards the morning rites of the adorers, and your imperishable steeds to those that desire heaven. Let us eat ourselves, ye miracle-workers, in the driver's box of your golden car; for, driving as it were on a hard road ye go on galloping along the aerial regions—straightly along the heavenly regions. 4

Through your might, O ye rich in miraculous powers, vouchsafe to us the eame (happy) days and nights. May your generosity never fail and may your compassion for us never be exhausted. 5 (3)

१ हे अश्विनौ आश्रावयन्तः इव, आयवः (युवयोः) श्लोकम् (आश्रावयन्तः) आयवः युवान् स्तोमेभिः देवयन्तः (अपरं च) आयवः युवां हव्या अग्नि (आवहयन्ति) हे विश्वेदेसा विश्वाः प्रियः पृक्षः च युवोः अधि (वसन्ति) हे दत्ता वां हिरण्यये हिरण्यये रथे पश्यः (अभीप्सितानि) प्रयायन्ते ।

४ हे दत्ता (इदं) अचंति (यद् युवां) नाकम् वि कृष्यवः वां रथयुजः दिविष्टिषु युजते, अश्वत्मानः (अग्नाः) दिविष्टिषु युजते । हे दत्ता, वा हिरण्यये रथे वधुरे अधि हव्याम् । यतः (यु) पथा इव रजः अनुशासता यतौ, रजः अजसा शासता (यन्तौ) ।

५ हे शचीषाम् शचीभिः श्वा नक्तं च नः दक्षस्यतम् । वाम् रातिः कदा चन मा उप दसत् । (वां) रातिः कदाचन अगत् (सा उप दसत्) ।

O munificent Indra, here are these dripping juices a fit draught for a hero, pressed out with the pressers; (here are) these penetrating, these efficacious juices poured out for thee. May they bring delight to thee and (move thee) to grant us a great and excellent boon. O thou moved by eulogies, come hither praised in our hymns; come thou that makest us happy. 6

Harken O Agni unto us; thou praised by us certainly speakest (about us) to the honoured gods, to the brilliant divinities worshipped at sacrifices. When O deities, you gave the milch-cow, to the Angirasas, Aryaman milked her for the sacrificer; and he and I alone have found her out. 7

Never may these heroic powers of yours become for us things of the past; never may those glories of ours fade away (and for the matter of that) never may they be dimmed before our eyes. Whatever gift of yours may be known as wondrous, suprahuman and fresh for all ages, bestow on us, O Maruts, bestow whatever is hard to gain or difficult to accomplish. 8

६ हे वृषन् इदं इमे इन्द्रवः वृषपाणासः, इमे अद्रिषुतासः उद्भिदः उत् मिदश्च तुभ्य सुतामः । ते महे विश्राय राधये दावन् त्वा मदन्तु । हे गिरादः गोभिः इत्तवमानः आपदि, सुमृत्वीकः नः आगदि ।

७ हे अग्नि नः ओ पु शृणु (अस्मानिः) ईजिनः त्वं यज्ञिदम्यः राजम्यः यज्ञिदम्यः देवम्यः (अमन् स्तुतिम् अधिहृत्य) प्रवसि । हे देवा यन् अगिरोम्यः त्वां येन अदत्तन तां कनरिसचा अयमा दुहं गय म राचातां वद ।

८ (हे मरुतः) वः तानि पौंस्या अमन् मांषु सना अमि भूवन्, (अमाकः) दृष्टानि मांषु जारिषु, अमन् पुंरा मोत जारिषु । यन् वः राधः चिरम् युगेयुगे नव्य अमत्यं च घांपात् । तन् हे मरुतः अमापु दिव्यत यच्च दुस्तरम् यन् च दुस्तरम् तदपि (दिशत) ।

Dadhyanch of old, Angiras, Priyamedh, Kanwa, Atri and Mahu have known of my pedigree; Manu and the sages that have gone before me have known my family. Their line stretches up to the gods, and our ancestors have been among them. Following the same laudable course, I worship Indra and Agni with praises, and pay them homage with hymns. 9

Now let the invoker utter words of consecration, (let) the loving gods enjoy the excellent offering, for, the wise hymn-singer is sacrificing with Soma libations strong and endowed with many a fine quality. We ourselves have heard the well-known sound of the Soma-pressers, reaching to us from a distance. The great master has held the rain water (at his beck and call), and hence the pious adorer has gained many a spacious resting place. 10

Ye eleven powers that dwell in heaven, ye eleven that reside on the earth, and ye also that majestically live in waters, enjoy this our sacrifice. 11 (4) (20)

ANUVAKA 21.

SOOKTA 140.

Rishi-Dirghatamas; deity-Agni.

Bring forward the receptacle of ghee like a tasteful drink, to Agni most radiant, loving so well his home of light, and seated on the altar; and with a meditative hymn as with a garment, clothe the holy One driving in his car of lustre, brilliant coloured and dispelling darkness. 1

१ पूर्वः दध्यङ् ह अगिराःत्र, प्रियमधः कण्वः, अग्निः मनुः च (एते) मे जनुष विदुः, (ये च) मे पूर्व मनुः च तं सर्वेपि विदुः । (यतः) तेषां देवेषु आयतिः अस्माकं च तेषु नामयः, (ततः) तेषाम् पदेन इद्राग्नी गिरा मदि आनमे, गिरा आनमे ।

१० होता यक्षत् वनिनः (देवाः) चार्यं वन्त, वेनः वृष्टपतिः पुष्ट्वारेभिः पुष्ट्वारेभिः उक्षभिः यजति । अथ अद्रः दूर आदिशम् श्लोकम् रमना जगम्भ, मुक्तुः (सोमः) अरिदानि अपारयत् (अतः) मुक्तुः (भक्तः) पुष्ट सप्तानि (अपारयत्) ।

११ हे देवातः ये (यूय) एकादश दिवि स्थन, पृथिव्या एकदशस्थ, एकादश एव महिना अप्सु क्षितः स्थ ते (यूय) यज्ञम् इम जुषस्वम् ।

१ वेदिपद, प्रियधामाय सुपुते अमये धार्ति इव यानि प्रभर । वस्त्रेणैव मग्मना तं शुचिं ज्योतीरय शुक्-
वर्णं तमोहनम् वासय ।

Issuing out of the Pair he grasps the threefold food, and in the course of a year, brings forth again in increased quantities what he has already consumed. It is for another mouth and tongue altogether that the hero (Agni) is (regarded as) most exalted, while it is with quite a different one, that he the irresistible Agni wipes out the trees (of sin). 2

The pair *i.e.* his two mothers obscured by darkness, dwelling close together and shaking violently, hasten to the Child that stretches out his flaming tongue towards the east, destroys the gloom of evil and flashes forth quickly; he is to be attended with love, with a heart heaving with reverence—he that brings delight to the (heavenly) Father. 3

For Manu the benefactor of mankind, thy pervading horses impatient to relieve (the pious), gallop swiftly, excited and leaving back black furrows behind them; they are yoked—they facing different directions, aerial, quickly gliding and urged on by the wind. 4

Dissipating the gloom on their way, they (thy steeds) displaying their gigantic form frantically fly about, when Agni kisses the great earth with a deep hissing sound and dashes onwards with a thundering roar. 5 (5)

२ दिवन्ता, दिवन् अन्नम् अभि ऋज्यते, सवन्तरे ईम् जग्ध पुनः बृधे । (अय) इषा अन्यस्य (स्पस्य) शासा जिह्वा जन्वः धारणः (असौ) वनिनः अन्येन ति मृष्ट ।

३ ते इष्णुतो सक्षितौ अस्य मातरं बन्धिनं, उमा च विश्वम् अभि तंरते । प्राचादिहं ध्वसयत वृणु-
ध्युतं आ साच्य कुण्य पितुः वर्धनं (अभितंरत) ।

४ (हे अग्ने) (इमे ते) सुसुदवः आश्रयः जुवः (अथाः) रघुदवः इष्णुतीतारः, उ (चते) अतमना अजिराणः रघुदवः वातजनाः मनवं मानवदवते उप दुज्यन्ते ।

५ आन् अस्य ते (अथाः) इष्णुम् ध्वसयन्तः महिषवः करि ऋतः इषा अन्व ईरंत । यन् सीम् मही अवनिं अभि मर्त्यसन् अभिश्च अन् स्तनयन् नानदन् प्र एति ।

He bends down over the brown plants as if adorning them, and with a roar he approaches them like a hero that goes (to meet) his fair ladies. Exercising his divine might he decks his person and intractable as he is, he shakes his horn-like flames-like a frightful beast. 6

Whether they are entirely veiled or fully displayed, he of universal knowledge, clasps them all and rests among them who also know him as their own. Again they grow and resume their divinity, and in the presence of the parents put on quite a different form. 7

Him the damsels with long trees have held in embrace; they were almost dead but stood up again to greet the Loving Lord. Ridding them of their old age he walks with them roaring loudly, and infusing in them a life wondrous, spirited and indomitable. 8

Kissing the garment of the mother Earth the impotuous (Agni) rushes on, and with him all the ferocious savage brutes; and while licking around he imparts fresh vigour to all that can move on, he always leaves a dusky trail behind him. 9

Shed thy blessed light, O Agni, upon our generous patrons, O thou self-controlled hero that breathest (vigour). Casting off thy infant form thou hast shone out like a warrior putting on a dazzling coat of mail in battles. 10(6)

६ यः बभ्रुः ताः भूयान् न अपि नम्रते हरेव पत्नीः, ताः च रोदन् अभ्येति । भोजायमानः (स्व) तन्वः च शुभते भीमः (सिंहः) न दुर्यभिः सन् शृंग दक्षिणाय ।

७ सः सरितरः विष्टिरः (सतीः अपि ताः सर्वाः) ज्ञान एव संस्पृष्टाति जानतीः च ताः नित्यः आशये । ताः पुनः वर्धन्ते दध्यम् अपि वन्ति, अन्यत् वर्षः पित्रोः सचा इवन्ते ।

८ केशिनीः अम्रवः तं हि सरणिरे, मधुयीः (च ताः) प्रायये तस्मै पुनः ऊर्ध्वः तस्युः । सोपि तासां वरां प्रमुचन, तासु च धनु पर अस्तुतं जीवम् जनयन् नानदत् च एति ।

९ मातुः अधीशत परिदिदन् अय जयः (अग्निः) दुविप्रभिः सत्वभिः याति अह । वयः पद्वते दधत् सदा रेदिहन् (याति,) इयनी वर्तनीः अनु सचते अह ।

१० हे अग्ने अत्माकं मघव सु (यजमानेषु) दीदिहि, अघ त्व दमूनाः वृषनः धसीवान् (असि) अवास्थ शिशुमतीः, युत्सु वमेन परिजर्भुराणः अर्दिदिः ।

More pleasant O Agni, than other ill-sung hymns and even than what thou dost love, may thie well-set hymn be dearer to thee; for, with the pure brilliance that flashes from thy body, thou bestowest on us thy choicest gem. 11

For our swift passage as well as our residence, thou dost, O Agni, grant us a galley with a firm rudder and quick oarage, such as might ferry across our warriors, our generous patrons and our folk, and as might prove to us a happy ehelter. 12

Applaud O Agni, our song of praise; may heaven and earth, as also the rivers with a delight all their own, exert themselves to yield us Kine and corn and a day enduring for a long time; and may the rosy Dawn make for us an excellent choice. 13(7)

SOOKTA 141.

Rishi-Dirghatamas;-deitfi-Agni.

Verily the admirable eplendour of God perceptible as it is through (the exercise of) power, has been planted (on this earth) as a glorious sight. Hence it is that whenever our thought is turned to Him, its object is gained and the words of Truth streaming forth have led the way. 1

Powerful, eternal and rich in all sorts of food, first he dwells in our body; next in the seven auspicious mothers does he reside; and thirdly that they might make this hero yleid (all their, desires), the young damsels have brought forth him whom all the ten regions highly honour. 2

११ हे अग्ने इदं युषितं (मन्त्रं) दुर्धितान्, प्रियात् उचिन् मननः तं प्रेयः अस्तु यत् तन्वः शुद्धिं ते । शुक्रं रोचते तेन त्वं अस्मभ्य (तव कृपा रूपं) रत्नं आपन्नसे ।

१२ हे अग्ने, गृहाय उतनः रयाय नित्याग्निं पद्वतीं नावं राशि, या नीः अग्नेमाकं वीरान् उत नः मघोनः जनांश्च पारयान् या च शर्मं (भवं) ।

१३ हे अग्ने नः इत्तं उदय अभि जुगुर्थाः आभि च घावाक्षामाः स्वगूताः सिन्धवश्च गव्यं नव्यं दीपां अहाव यन्तः (भवेयुः) अरण्यं (उदयः च) इषं वरं वरन्त ।

१ बळिया, देवस्य दर्शते मर्गः तन् यतः सहस्रः अजनि, (अतः एव अत्र तत्) वपुषे घायि । यत् नः मतिः ई उप ह्रते साधते च, अतः ऋतस्य घनाः सधुतः अनयन्त ।

२ पृष्ठः सः नित्यः पिनुमांश्च (अयं अभिः प्राणिना) वपुः आश्रय, (अस्य) द्वितीयं रूपं सप्तशिवासु मान्त्सु 'आ अस्य वृषभस्य तृतीयं (अभीष्टितानां) दोहं, (अतः) योयणः दशप्रमर्ति अमु जनयन्त ।

When from out of the depth of the stupendous body (of the sky), the Masters, the great sages, made him manifest by (the exercise of) their power; and when for offering the sweet mead, Matarishavan in ancient times produced him by attrition, though lying unseen in the deep vault. 3

Also when from the highest Father he is led round (towards us), he, from the strengthening oblations and plants flames out wondrously; and when both of them exert to bring about his appearance, the boly One becomes (manifest) most youthful and bright by his glowing brilliance. 4

Then at once the holy Agni would pass into the (hodies of the) mothers in whom he irrepressible would increase to a very great magnitude; and after he has blazed forth from the (hodies of the) elderly ones who have sped him on from the earliest times, he courses among those that are more fresh and young. 5

Therefore they choose him high Priest at their morning sacrifices, and believing him as their good Fortune, propitiate him by offering a number of oblations. When, praised by numerous people because of his divine power and noble deeds, he that sustains the universe, is pleased to bring with him the gods to the praising worshipper to taste the sweet drink. 6

When he the most holy one urged by the wind, has flamed out unrestrained like an astute speaker unaffected by flattery, the upward path of him who burns every thing, who is sable winged, of pure birth and manifold ways, lies through the dusty atmosphere. 7

३ यत् महिषस्य वपसः बुभ्रात् ईशानमसः सुरयः ई शक्ता कन्त । यच्च मध्वः आपवे प्रदिवः शुश्रूषन्तम् मातरिश्वा ईम् अनु मयायति ।

४ यत् परमात् पितुः प्रपरिणीयते (तदा) वृक्षः वीक्ष्य रंसु आरोहति । यत् यन् अस्य जनुषः उभाः इन्द्रः आदित्यः शुचिः असौ पूर्णः यक्षिणः (प्राङ्) अभवत् ।

५ आदित्यः सः मातुः आ विशत्, यासु आ, असौ शुचिः अर्द्धिस्मान्नः सन् उर्विया वि वृष्टे । यत् पूर्वा-सानाजुषः अनु अरुहत्, (ततः) नव्यसीषु अवरासु धावते ।

६ आदित्यः च त दिविष्टिषु होतारं वृणते, भगमिष्य (हव्यः) तं पशुचानासः ऋजते । यत् कृत्वा मग्मना च पुरुष्टुतः विश्वा असौ शस्य (धोतु) धायसेच देवान् मते वेति ।

७ यत् (अयं) यजतः वातचोदितः सन् जरणा अनाकृतः गृहः वक्त्रं न व्यवस्थात् तदा (एनांसि) धनुषः, कृष्णजहसः, द्यध्वनः तस्य पत्नम् रजः आ (भच्छति) ।

Like the car driven and furnished with powerful contrivances, he with his ruddy limbs ascends to heaven; and when O Agni thou art blazing, currents of black smoke (roll upwards), and at thy furious rage as from that of a warrior the fierce birds run away through fear. 8

It is through thee, O Agni, that Varuna has his divine Laws obeyed, and Mitra, Aryaman and other beneficent powers inflict punishment on the sinful; because thou hast made thy appearance pervading all with might and protecting every thing all around, as the felly supports the spokes of the wheel. 9

Him that praises and pours out the libations, thou, O most youthful Agni, dost unite with the treasure of jewels and with (love of) divine service; O thou Youth of power and worthy of praise, thee do we place foremost in our enterprise, O lord of wealth, believing thee as our good fortune. 10

Just as (thou hast given us) sufficient wealth to be employed in a good cause and (favoured us with) a strong good fortune, fully vouchsafe also unto us a great capacity for endurance. As easily as he would handle the reins he the most wise, regulates both the lives (divine and human) and inspires the hymn for the gods, sung during the (celebration of the) eternal Rite. 11

May he the Hotri Priest, hear us,—he most resplendent, quickly pervading, full of joy, and driving in the car of light. May the sapient Agni lead us on with unfailing directions, to the sweetest happiness and highest bliss. 12

८ विश्वमिः यातः कृतः च रयः न अरुमिः अग्नेमिः दां देयते । आत् अत्य त्वेषधि, ते कृष्णासः सूरयः (उद्गच्छन्ति), शरस्य त्वेषयात् इव वयः इयते ।

९ हे अग्ने त्वया हि वरुणः धृतवतः, मित्रः अर्यमाच मुदानवः (देवाय) शास्त्रे । यत् सोमं अनु विश्वण विमुः अजाययाः नेमिः अद्यत् न परिम्ः (असि) ।

१० हे अग्ने यविष त्वं शशमानाय मुन्वते रत्नं देवताति च इन्वसि । हे सहस्रः भुवनं हे महिरत्न नम्य त त्वा वयं भगं न नुकरे धीमहिः ।

११ हे अग्ने, दमूनसम् स्वयं रयिम् न दद्यं च भगं न त्व अस्मे धर्षसि पृथ्वासि । (अभस्य) रत्नीन् दद यः उभे जन्मनी यमति यः मुक्नुवः कृते आ देवानाम् च शस (प्ररयति) ।

१२ उत सुपोत्मा जीरुषः मद्रः चंद्रयः होता (अयं अग्निः) न शनवत् । तः अग्निः अमूरः नैवतमैः राम भुवितं वयः अय्य नः नेषत् ।

With songs signifying great power and merit, Agni has been extolled and held aloft as being worthy of the universal sovereignty (he enjoys); may then these our noble patrons and ourselves spread out, and may they overcome (unrighteousness) as the sun dissipates the dripping mist. 13 (9)

S O O K T A 142.

Rishi-Dirghatamas; Deity-Agni.

Enkindled as thou art, O Agni, bring the gods hore today to him who holds forth the sacrificial ladle, and spin out the ancient thread (of sacrifice) for the worshipper who pours out the Soma. 1

Thou dost approach, O selfborn Agni, to accomplish the sacrifice rich in ghee and honey, (performed) by a Brahman like myself who offers thee praise and oblations. 2

He the sanctifying and wondrous Narashamsa, thrice sprinkles the sacrifice with honey, -(Narashamsa) who hails from heaven, the god most adored among the gods. 3

Pleased with our praise as thou art, bring O Agni, the loving Indra of the most admirable glory. Verily with this object this hymn of mine, is addressed to thee that speakest finely for our sake. 4

१३ (अय) अग्निः साम्राज्याय प्रतर दधान. अग्निः क्षिमीवद्भिः अर्कः अस्तावि । अग्नी ये च मयंशानः (यजमानाः) यय च ते मिह न सूरः अति निरुतन्यु ।

१ हे अग्ने समिद्धः अय यत्सुचं (यजमानाय) दधान् आ वह, सुत सोमाय त्वत्पुत्रे पूर्व्यं तनु तनुय ।

२ हे तनूनपात, त्वं मावतः विमस्य, शशमानस्य दाशुयः धृतवन्त मधुमन्त यज्ञ उप भाति ।

३ शुचिः पावकः अद्भुतः देवेषु यज्ञिय-देवः नराशमः त्रिरा दिताः (नः) यज्ञ मध्वा मिमिशति ।

४ हे अग्ने ईक्षितः त्वं हि चित्रं प्रिय इर इहा वह. हे सुचिद् इय मम मतिः त्वां अच्छ वच्यते ।

Priests are spreading out the kusha-carpet, and are ready with their ladles in this Adhwara sacrifice; while I trim and adorn for Indra a spacious seat most worthy of that all pervading God. 5

Let the great and holy doors of the sacrificial chamber open themselves for the gods to enter, (the doors) promoting the true eternal Rite, purifying, unpolluted and desired by all. 6 (10)

May Night and Morn, greeted with joy, united and fascinating in their charming form, the divine mothers (as it were) of the true Religion, seat them with pleasure on this Kusha-carpet. 7

May the two heavenly Priests, the sweet-tongued poets devoutly singing the praises, (of God), accomplish today this our sacrifice eminently successful and reaching heaven. 8

May Hotra, pure and (honourably) placed amid the resplendent Maruts, may also Bharati, Ila, and the great Saraswati, -honoured deities, seat them on the sacred carpet. 9

May Twashtri favourable to us, and resting on the navel of our (altar), make that marvellous seed of ours lively and plentiful by itself, flow freely for our growing strength and wealth. 10

५ इवध्वरे यज्ञे यतयुवः बर्हिः स्तृणानासः (ऋत्विजः) इन्द्राय देवव्यवस्तमम् सप्रयः दानं वृत्रे ।

६ ऋतावृथाः महीः पावकाः पुरश्चदः द्वारः देवीः असव्यतः च देवेभ्यः प्रयं विभ्रंयन्ताम् ।

७ मन्दमाने उपाके सुपदग्या ऋतस्य यज्ञी मातरा नक्षोपसा बर्हिः शुमन् आसीदेताम् ।

८ मरुनिष्ठा सुपुर्वणी कवी देव्या होतासु, अथ नः इमं दिविष्टुसं सिध्ने यज्ञं यक्षताम् ।

९ शुचिः देवेषु मरुषु च अर्पिता होत्रा (तथा च) भारती इत्य मही सरस्वती (एताः) बर्हिषाः देव्यः बर्हिः सीदन्तु ।

*० आमयुः त्वष्टा (पृथिव्याः) नाग्य (सिध्तिः सन्) पोषाय राये च तन् अद्भुतं, तुरीयं नः पुनर्वा अर्पयन्तु विध्यन्तु ।

Lord of the woods, come and sacrifice to the gods, giving forth the offerings thyself, for, even Agni the most wise God is himself dealing out oblations to the gods. 11

To him with whom are united Pushan and Maruts, who himself is Vayu and the Lord of universe; that is, to Indra who, inspires Gayatri hymns, pronounce Swaha, and offer your oblations. 12

Come to accept, O Indra, our oblations offered with the cry "Swaha"; come and hear our prayer; thee our (priests) are inviting to the sacrifice. 13 (11)

SOOKTA 143.

Rishi-Dirghatamas; Deity-Agni.

To Agni I turn my effective meditation; my thoughts expressed in words of rare beauty are centred on him that gives to us the sustaining power; who loved by all, and sprung from the (heavenly) waters, has with his divine treasures, sat as Hotri on this Earth, appearing at the proper season. 1

As soon as he sprang forth in the highest firmament, Agni first became visible to Matarishwan, and as he blazed forth through his own power and majesty, his glowing brilliance filled the heaven and earth with light. 2

११ इ वनस्पते रमना (हव्यानि) अवसृजन् देवान् उप यक्षि । देवेषु मेधिरः देवः अग्निः (अपि स्वयं) हव्या सुपूदति ।

१२ पृथुज्वते मरुतवते विश्वदेवाय वायवे, वायव्येभ्यो इन्द्राय स्वाहा इष्यं कर्तुम् ।

१३ दे इन्द्र स्वाहावृत्तानि (इमानि) हव्यानि वीतये उपायहि दे इन्द्र आगहि, हव्यं च धृधि, (ऋत्विज्) त्वो अश्वरे इवन्ते ।

१ तद्वत्सी धीर्ति मद्यरौ वाचः मर्ति च सहस्रः सूनवे अग्रे प्रभरे । यः अपां नपात् प्रियः च होता (अग्निः) ऋत्विजः शुभिः सह पृथिव्यां न्यसीदत् ।

२ सः परं व्योमन् जायमानः अग्निः (प्रथमं) मारुतिभ्यो आरिभक्त । अस्य कृत्वा, मरुमना च समि धानस्य शोचिः वावा पृथिवी च अरोचयत् ।

His shooting flames are ever fierce, his beams i. e. the beams of him who is of a noble mien, are to look upon and intensely bright. Like those of the Sun whose force is light, Agni's streaming rays flash through the (gloom of) night, sleepless and ageless. 3

Him who is the lord of all wealth, the Bhrigus brought down to the navel of the earth, with the might of the whole world. Now waken up with thy prayers Agni who is resting in his own home and who alone as being Varuna (himself), rules the highest wealth. 4

Him nothing can restrain even as the thunder of the Maruts, the shaft let off, or as the bolt (darting) from the blue. Agni with his sharpened jaws eats up and consumes the forests, he attacking them as does the warrior smite down his enemies. 5

May Agni ardently love our song of praise, may he the Vssu ever and anon gratify our desires with his divine treasures, and may he inspiring us speed our thoughts (to enable us) to attain our object; Him with his holy self I am praising with this hymn of mine. 6

For you, the priest that wakens Agni as if he were a friend approaches Him who is the leader that upholds the Law, and whose face is glistening with butter. Blazing fiercely and radiating in our sacrificial assemblies, he verily holds aloft (with approval) our worship clothed in the white colour of purity.

१ अस्य (ज्वालाः) अजराः त्वेष्टाः, अस्य सुप्रतीकस्य मानवः सुसदृशः सुशुतः, (अस्य) अग्निः (तैत्तिरीयः) सिधवः असुसन्तः अजराः मातृक्षितः न अति अन्तः रेजन्ते ।

२ य विश्ववेदसं (अग्निम्) भृगवः (त्रि) भुवनस्य मज्जनां पृथिव्यां नामा एरिरे । तं अग्निं स्वदेमे गोर्भिः द्विदुहि (यतः) यः एकः (एव) वरुणः न वरुणः राजति ।

३ यः मरुतां स्वनःद्वयं यथा संनैव, दिव्या अग्निनिः यथा (वरायन तया) वराय न । सः अग्निः (स्वैः) तिगितैः जम्भैः (सर्वेभ्यः) अग्निं मरुतिष्व योषेव शशून् सः वना न्यूजते ।

४ अग्निः नः उच्यते कुर्वित् वीः असन्, वसुः सः वसुभिः नः चामं कुर्वित् आवरन्, चोदः नः धिया सातये कुर्वित् सुदृग्यान्, शुचिप्रतीकं तं अनय धिया एते ।

५ पूतप्रतीकं, ऋन्म धूर्तं अग्निं समिपान मित्रनवः (अपे) ऋते । (तदानीं) इन्धानः अग्निं विद्वेषु दीपन्, नः शुक्वर्गो धियं उदु संतने ।

Unfailing thou O Agni, guard us with thy unfailing, auspicious and mighty protections; and with succours never baffled never conquered and never slumbering, preserve, O most Honoured Agni, our children on all sides. 8 (12)

S.OOKTA 144.

Rishi-Dirghatamas; Deltty-Agni.

The priest dexterously proceeds to his sacrifice, sending forth his lofty and brilliantly fascinating strains. Then turning to the right He goes to meet the ladles that are the first to kiss the place wherein He is seated. 1

Him the milking streams of the High truth, have loudly extolled, enclosed as they are in (their) birth place in the abode of God. When he lay frisking about on the lap of the (heavenly) waters, he imbibed those divine powers for which he is adored. 2

Seeking by turns to achieve the same common object the two partners of equal vigour are striving to evolve, that beautiful Form. Believing Him our good Fortune He must be invited by us, as He is the director and has been holding as those of a horse, the reins (of our destiny). 3

He whom the two (partners) equally vigorous, he whom the pair dwelling in the same abode adore at the same place of worship, has become visible by night as by day, quite a youth of a white coloured flame, and enduring unimpaired throughout countless human ages. 4

८ हे अग्ने त्व अग्रमुच्छ्रि अग्रमुच्छ्रिः शितेभिः शग्मेः पायूभिः नः पाहि । (तपाच्च) हे इष्टे, अदध्मेभिः अदपितेभिः अनिमिषद्भिः च (उद्यमेः) न आः परि पाहि ।

१ (यदा) होता मायया अस्व व्रतम् प्रैति (तदा) सः ऊर्ध्वो शुचिपेशसं धिय दधानः । अग्निध्यापि, अग्नि शुचः दक्षिणावृत्तः कर्मते, याः (शुचः) अस्व धाम प्रयनं निसते इ ।

२ ऋतस्य दोहनाः योनौ (नाम) देवस्य सदाने परिवृताः (अपि) ई अश्वनृपत, यत् अर्वा उपस्थे विभृतः आ अवसत् । अथ स्वधाःअधयत्, यामिः ईयते सः ।

३ समान अर्थे मिथः वितरितता (द्वौ) सव्यसा तत् (अपूर्व्यं) वपु युयुषतः इत्, आदीम् सः (नः) भगः न सन् आहव्यः योद्धुः न रस्मीन् सः क्षारधि अस्मत् (रस्मीन्) सम् अयसत् ।

४ यम् ईम् द्वा समोक्तता, समान योना भिमुना सव्यसा सपर्यतः । (शोय) दिवा न नक्षत्रम् युवाः पलितः (अग्निः) अजनि, गान्तुया युगा पुत्र चरन् अपि अजरः ।

Our thoughtful prayers ten times said, move him as the One God whom we mortals call on for our protection. He darts suddenly down from the arched firmament, and imparts a rare wisdom through those (eages) that have welcomed him. 5

For verily, thou, O Agni, like a shepherd dost thyself rule over all, which is in the heaven above, and also all which is on the earth heneath; and this pair,—these enormous, imperishable rolling spheres gloriously united, can occupy after all (only a portion of) his kusha-carpet. 6

Be gratified and graciously find delight in this our prayer, O joyful Agni, self-sustained, of noble wisdom and sprung from the High Truth. As soon as thou art beheld, thou wouldst appear to us on all sides, beauteous and imposing like a palace rich in all sorts of pure enjoyment. 7(13)

SOOKTA 145.

Rishi-Dirghatamas; Deity-Agni.

Aek ye of him; he is come who knowe it. He that knows all is now beseeched, is now implored; in him abide all (divine) commandments, in him all religious rites; He is the Lord of the (holy) strength, of might and the mighty. 1

Him only do they ask, but not that all can question him. Only the sage man (may ask) what he has conceived in his own mind, and forgetting neither the first nor His (Agni's) later word, the sage humbly allows himself to be guided-by his lofty wisdom alone. 2

५ तमीम् धीतयः दश विद्वाः हिन्वन्ति, वय मर्तासः (इममेव) देवम् ऊनय हवामहे । ४ प्रवतः धनोः अधि आ ऋषति, अभिमन्त्रतुभिश्च नवा वयुना अधित ।

६ हे अग्ने तम् हि दिव्यस्य राजसि त्वं पार्थिवस्य अपि, पशुना इव (त्वं) त्मना (एनान् लोचन् यम-यसि) ते एते एनी बृहती, अभिमधिया, दिव्ययी, वजरी अपि (तव) बर्हिः (कथं कथमापि) आदाते ।

७ अग्ने उपस्व, हे मन्द्र, स्वधावः ऋतजात मुक्तो तन् (नः) वचः प्रति हयं । यः (तम्) संदृष्टौ पितु-मन् क्षयः इव दर्शतः रणवः विभ्रतः प्रत्यङ् असि ।

१ तं पृच्छन्, स (आ) जगाम, स वेद, स चिद्वितान् स ईयते सःतु ईयते । तस्मिन् प्रक्षिपः सन्ति, तस्मिन् इष्टयः सःवाजस्य दावसः शुष्मिणः पतिः ।

२ तस्मिन् पृच्छन्ति किन्तु न सिमः, धीरस्तु स्वेनेव मनया यद् अभनीन् तन् विपृच्छति । अस्य च प्रथमं वचः न गृह्यते न च अपरं, अद्विपितः सन् (अस्य) कृत्वा सचते ।

To him alone do the ladles go, to him the quick (inspired) prayers. May he alone hearken unto all my entreaties. (Agni) the recipient of many an invocation, the vanquisher of foes and perfecter of sacrifices,—young Agni affording flawless protections, has assumed a vigorous attitude. 3

When he gathers (himself) together he strolls about in the vicinity, but when suddenly appearing, he would move away swiftly with his companions. He strokes the wearied adorer to excite his mirth and joy, whenever the eager oblations run towards him as he approaches near. 4

He is the untamed Being dwelling both in the water and the woods, and has been placed on the most elaborate surface (of the sky or the altar). He taught Religious wisdom to mortals—he Agni that knoweth all, knoweth the highest Law, and is himself the embodiment of Truth. 5 (14)

S O O K T A 146.

Rishi—Dirghatamas; Deity—Agni.

I glorify the three headed, seven rayed and flawless Agni seated on the lap of our parents, and filling and irradiating all the luminous spaces in the heaven which appears to move but moves not. 1

The vigorous and great (Agni) has outgrown them both; fully youthful does he stand expanding upwards, and most lofty. On the uplands of the Earth he so plants his foot, that his ruddy flames lick the udder (of the watery regions). 2

१ जुहः तमिन् गच्छन्ति तम् अदत्तः, मे विधानि वचसि सः (एकः) शृण्वत् । सः पुनः प्रपः तदुदिः यज्ञसाधनः अछिद्रकृतिः शिशु च रमः समा अदत्त ।

४ यत् समारत उपरथाय चरति (विशु) सद्यः जातः एव युग्मेभिः तत्सार । यत् ईम् अपिष्टितम् उवासीः (स्तुतयः) गच्छन्ति (तदानीमिव) आ तम् (मच्छ) नाथ मुदेच अभि मृदात ।

५ सः अथ वतर्गुः (वा) मृगः ईम्, (विशु अधुना) उपसराथो स्वचि उप नि धायि । मायेभ्यः वयुना अग्निः (एव) ब्रह्मकीर्त (सः) हि विद्वान् चतचिर सत्यच ।

११ त्रिर्भुज, सप्तर्षि, अनुत्तम, पित्रोः उपरथ निवर्तम् अग्निम् र्णाप । (पुनः) अस्य चरतोपि ध्रुवस्य दिवः विशा रोचना आपप्रिवांसम् (शृणोषे) ।

२ अथ उवा महात् एने (दा । प्रथिभ्यो) अभि ववेक्ष, अजरः कृच इत कृतिः तरथो । (यदा) ऊर्ध्वः यानो पदः नि दधते (तदानीमेव) अस्य अद्यासः (दीप्तयः) ऊर्ध्वः सिद्धति ।

The two very charming cows moving round their common calf, pass away one after the other. They then measure out the paths clear of all obstacles, fixing all their thoughts upon that Great One (alone). 3

The learned sages lead the ever youthful One to his seat, keeping him there by various manifestations of their heart-felt devotion. Longing they turned their eyes to the (heavenly) Ocean, and the Sun appeared for their sake to us mortals. 4

Worthy to be eagerly sought in every region, the Noble One is to be glorified for the sake of long life, by the great and small alike; since he the protector of all, is verily the sire of all animal life in the embryo, he the munificent and all-visible. 5 (15)

S O O K T A 147.

Rishi-Dirghatamas; Deity-Agni.

Say O Agni, how the worshippers refulgent (with piety) and yearning for thy Living self, have adored thee with hymns animated by holy vigour; so that the gods that bestow children and offspring on both, have rejoiced in the fulfilment of the highest Law. 1

Hearken O most youthful Agni, unto this bymn of mine, which is full of generous sentiments, and is measured, O sustained one, with great care. Let any one blame or praise as he chooses, but I thy adorer do homage O Agni to thy (holy) self. 2

१. मुमेके धेनु सामनं बलं अमिसचरन्ती विचरतः । (विनु अस्य) अश्वनः अनपहृज्यन् मिमाने, (यतः) विश्वान् केतान् महः अधि दधाने ।

४ धीरासः कवयः, गानाहृदा अनुयम् (हृदि) रसमाणाः पदे नयन्ति । (अमुं) सिषासन्तश्च ते सिषु पर्यं पदयन्तः, (ततः) एभ्यः (कविभ्यः) वृन् सूर्यः आविः अभवत् ।

५ परि कष्टासु दिदक्षेभ्यः (अयं) जेभ्यः (अग्निः) महः अर्भाय जीवसे ईद्वेभ्यश्च । यत् अह एभ्यः गर्भेभ्यः (अयं) पुत्रा मघवा विश्वदत्ततः सः अभवत् ।

१ हे अग्ने (सुकृतेन) शुचयन्तः, ते आयोः आशुपाणाः (भक्ताः) त्वां वानेभिः कथा ददातुः (तत्त्व-यय) यत् देवाः, उभे लोके तनये (अस्मासु) दधानाः ऋतस्य सामन् रणयन्ते ।

२ हे यविष्ठ, स्वधावः (अग्ने) अस्य मे सदृष्टस्य प्रभृतस्य पचतः बोध । त्वः पीयति, त्वः अनु गृणाति, (परं च) हे अग्ने ते यंदादः अहं (ते) तन्नं वदे ।

The guards seeing, O Agni, thy blind (adorer)-the son Mamata, saved him from distress; thus the Lord that knoweth all has protected the pious so that the enemies that were seeking to injure them could do them no harm. 3

The wicked man who being himself malicious and not worshipful, would harm us with his duplicity,-may this spell prove in turn heavily crushing to him; may he himself suffer through his own foul language. 4

And further, O Vanquisher, whatever man with full knowledge, seeks to injure another person by double-dealings, from such a man, thou O Agni praised by all, save him that praises thee, and surrender us not to misery and distress. 5 (16)

SOOKTA 148.

Rishi-Dirghatamas; Deity-Agni.

When self-centred Matarishvan, by twirling brought out him the Hotri of sacrifice, him who assuming all forms in the universe, is the embodiment of the divinities, and him whom they have set among the human races, as a marvellous sight exquisite and dazzling. 1

Him who offers sincere prayers, none can do any harm. Agni who loves such a prayer is my armour. Whatever the hymn-singing sage does, they approve all-his work as well as his praise. 2

३ हे अग्ने ते (तव) पायव ये मामतेव अपि पश्यतः (त) दुरितान् अरक्षः । हे सुकतो विश्ववेदाः तान् (भक्तान्) ररक्ष (अतः) रिपकं दिप्सन्तः इव अपि न अरं दंभुः ।

४ हे अग्ने, यः अघायुः (स्वयं) अरिक्तान् अरातिक्ता च द्वयेन (नः) सर्वयति, । (अस्य) सः मयः पुनः असं (एव) गुरुः अस्तु, सः च दुर्हर्कं तन्वम् अनु मृशीष्ट ।

५ उतवा हे सहस्य अग्ने, यः (कोपि) मत्तं प्रविद्मन् मत्त द्वयेन सर्वयति । अतः हे स्ववमान अग्ने, स्तुव तम् पाहि, नः दुरिताय माकिः प्रायीः ।

१ यत् ईम् होतार, विश्वाणुः विषदन्वम् (अग्निम्) विशः मातरिभा मधीत् । (तत्) य स्वः (सूर्ये) न चित्र विभाव (देवाः) मनुष्याणु विभु वपुषे दधुः ।

२ मन्म ददानम् (केपि) न इत् ददन् त, तस्य (मन्मनः) चकन् अग्निः मम वरुधम् । (लोकः) अस्य भरणाय उपस्तुतिम् कर्म विधानि जुयन्त ।

The pious sacrificers have found him in his eternal home and seated him (on his seat) amidst their praises. Then they have taken him and respectfully led him to their sacrifice—they in all haste like horses yoked to a chariot. 3

Wielding miraculous powers, he crunches every thing under his jaws, and with his dazzling sheen shines out amid the forest, and the wind blows after his bright flame day by day, as after the arrow shot by an archer. 4

Him, though yet in his inception, no enemies, no wicked or violent sinners can ever injure;—they having become blind and unable to see by his dazzling refulgence could do him no harm and his faithful worshippers have always kept him (in their mind). 5 (17)

S O O K T A 149.

Rishi-Dirghatamas; Deity-Agni.

Hither advances that generous Lord of the highest wealth, the king of kings, towards the abode of the (sacred) treasure; him as he comes, shall the pressing stones serve with reverence. 1

He is the champion of man and of the worlds as well by his great renown—he whose luminous creations the living have drunk, and who speeding onward is resting on his seat. 2

१ यम् (अग्निम्) यज्ञिनासः (मक्षाः) नित्यं चिन्तु सदनं जगृध्रे, (ततः एनम्) प्रसस्तिभिः दधिरे ।
(पश्चात्) रथ्यः अथ मः न ररक्षाणाः तं वृमयन्तः द्यूतौ प्र मु नयन्त ।

४ (अथ) तस्यः पुष्पेण जर्भः निरिणाति, आत् विमावा वने आरोचते । आत् विमावा वने आरोचते
आत् (इत्) वातः अनु वृन् अस्य शोचिः अनु वाति, अस्तुः अपर्ता दार्याम् न ।

५ यन् गर्भे सन्तम् अपि न रिपः न रिपयवः (नापि) रेपणाः रेपयन्ति । ते (अस्य) अग्निम्य
अथः अपदयाः (सन्तः) न दमन्, (परव) नित्यासः प्रेतारः (स्वान्तः) ईम् अरधन् ।

६ (अथ) मः मदः रायः पतिः दन् इनः इन्त्य वयुनः पदे आ आ ईषते । ध्रजन्तम् (एतम्) अत्रयः
उप विषा इत् ।

२ मः (अथ) यः नरा न रोदरयोः श्रवोभिः दृष्टा, जीवरीतसर्गः च । यः प्र सद्यानः योनी सिधीत ।

He has illuminated the 'strong' fortified city of Narmini, he the wise, swift as the steed of the resounding firmament, and brilliant as the Sun quick with hundredfold life. 3

He the twiceborn, flooding with light the three luminous regions and all the aerial space, be the most honoured priest, rests in the abode of water (*i. e.* the high heaven). 4

He it is that twice-born-priest who holds all the choicest and most glorious wealth for the man who animated by devotion offers Him praise. 5 (18)

S O O K T A 150.

Rishi-Dirghatamas; Deity-Agni.

I beg much of thee, O Agni, thy faithful worshipper as I am, living under the protectinn of thee alone as the great directing power. 1

Pray, turn thyself away from the unbeliever, from his cries, who though rich is godless, and who would never offer any prayers. 2

O Great Intelligence, delightfully splendid is the pious mortal (thy worshipper),—the most renowned among the great in heaven; may we also be preeminent, O Agni, we thy worshippers. 3 (19)

१ यः नार्मिणीनाम् पुरम् अदीदेऽ (सौर्यं) कविः (अग्निः) नभः यः अत्यः अर्वा न, मूर्धन रक्षन्, शतात्मा (भवति) ।

४ (सः) द्विजन्मा ग्री रोचनानि विषा रज्जसि अभि शुशुचानः यजिष्ठः होता अपो राधस्ये अस्थात् ।

५ अयं सः दिजन्मा होता, यः मर्तः सुनुकः अस्मै ददास, (तस्यै) विश्वा वार्याणि, धयस्या च दधे ।

१ हे अग्ने दाभान् (मह) स्वा पुरवोचे, तव (मह) अग्निः तव रिक्त्वा शरणे आ (अग्निम्, येन) महस्य तोदस्येव शरणे आ (भवामि) ।

२ (प्रसीद) अनिनस्य, धनिन (सतः) अरदयः चित् अदेवयो. च वि ग्रहोये (अपि) कदा चन प्रजिगतः ।

३ हे विप्र अग्ने सः, (तव) मर्त्यः (भक्तः) चन्द्रः महः दिवि माधन्तमः च, (अतः) हे अग्ने (वयं) ते वनुषः (अपि) प्रप्र इव स्वामः ।

SOOKTA 151.

Rishi-Dirghatamas; Deity-Mitra and Varuna.

Him the meditating and pious that seek heavenly light among the celestial rays, have at the sacrificial assemblies, brought forth as the benefactor, through their power, from out of the waters; and heaven and earth are perturbed at the fury and roar of the loved and honoured One, in view of the protection of mankind. 1

Since these promptly obeying priests of Purumilha the Soma-sacrificer, in an affectionate spirit have made that offering to you; bestow lofty wisdom on him who sincerely sings the sacred lay and hearken O heroes, unto the prayer of the master of the house. 2

People have, for acquiring preeminent ability, celebrated in song your glorious appearance, O heroes, from out of the earth and heaven. Wherefore, ye bring that power for the sake of the holy Truth, for the sake of your worshipper when ye enjoy the sacrifice performed with due rites and devotion. 3

That region which, O divine Spirits, ye dearly love, prospers highly. Ye Lords of the Holy Truth, loudly commend our sacrifice. That efficient and adequate power emanating from the great Heaven, ye bind to the yoke of meritorious acts, as a bullock is to the pole of a car. 4

Through your divine power you pour the choicest wealth upon this earth, and the nimble kine untainted by dust are securely stalled in the house. While the sky is overcast they would low sweetly for the Sun, morning and evening like the Takwavi bird. 5 (20)

१ स्वाध्याः गोषु गव्यवः विदधे, यं प्रिय यजत अग्निम् मित्र न, शिष्या अप्सु अर्जोजनन, (तस्य अग्रः । पाजसा गिरा च रोदसी जनुषां अवःप्रति अवेजताम् ।

२ यत् इ सोमिनः पुरमीळदस्य स्वाधुवः { ऋत्विजः } शिष्यातः च वाप्स्व स्तत् { रविः } प्रदग्निरे, अथ अर्चते ऋतुं गतुं च विदतम्, उत हे वृषणा पस्त्ववतः धृतम् ।

३ हे वृषणा, महे दक्षमे वां रोदस्याः प्रवाच्य जन्म क्षिणवः आ भूषन् । यत् होचया शिष्या अप्सर वीषः, ईम् (दक्षम्) कृताय अर्चते मरयः ।

४ हे असुर, या वां महि प्रिया सा क्षितिः प्र (कृष्या भवति) । हे ऋतवानौ (नः) ऋतम् बृहत् अ पोषय । युवम् बृहत् दिवः (लभ्य) आमुक्त्वं दध, अपः च, रथन्व घुरि गाम् न उपयुजाधे ।

५ अग्र मही, महिना वारम् ऋषवः (तेन) अरेणवः द्रुजः धेनवः सप्रत आ (निष्ठन्ति) ताव उपर-
तातौ आनिधुवः उपसद्य तक्षणी इव सूर्यम् त्वरन्ति ।

Damsels with long tresses would chant praises at ...
 holy Rite where ye, Mitra and Varuna, loudly sing i'
 hymn. Of your own accord, awaken and promote our p'
 thoughts, for, it is ye that inspire the genius of the sage. 6

Whoever praising you worships you with sacrifices,
 and whoever sage or priest adores you with hymns of
 genius, to him do ye go and love his sacrifice; come therefore,
 ye that favour us, to our prayers and excellent songs. 7

With the (offering of) sacrificial milk and butter, they
 welcome you first, O righteous Lords, as when (they did it)
 in their hearty meditations. They offer to you their hymns
 with their mind devoted to you, while ye with sincere
 love approach us with your divine wealth. 8

Splendid vigour of life ye enjoy, O heroes; exalted wealth,
 most sublime and far extending from here appertains to
 you through your super-human powers. Neither the heavens
 nor the seas, much less the Panis - the richest misers,
 could ever attain your godhead and your divine glory. 9 (21)

६ हे मित्र वरुण यत्र गातुम् अर्चय, तत्र (यज्ञे) केशिनीः कृताय वाम् आ अनूपत । (यवां) ,
 धियः अवसजतम् पिबतम् च युवम् विश्रय मन्मनाम् इत्यथः ।

७ यः वां शशमानः ह यज्ञैः दासति, यः कविः होता (वा) मन्मसाधनः (वां) यजति । तम् उप
 गच्छथः अद्, (तस्य) अचरं वीथः, (तद्) हे अस्मिन् (अस्मक) गिरः सुमतिं च गन्तम् ।

८ हे कृतवाना, यज्ञैः गोभिः मनसः प्रयुक्तिषु न युवम् प्रथमा अजते । (भक्षाद्य) संयता मन्मना वां
 गिरः भरन्ति, (युवां हि) अदप्यता मनसा रेवन् (च) आनाथे ।

९ हे नरा, रेवन् वयः दधाथे, रेवन्, इत ऊति, (च) माहिन्म् (ऐश्वर्यमपि युवां) मायया आशाथे ।
 (अतः) न दावः न उत सिन्धवः नापि पण्यः काम् देवत्वम् मय (वा) अहभिः न आनयुः ।

S.O.O.K.T.A - 152.

Rishi-Dirghatamas; Deity-Mitrā and Varūna.

Ye wear the robes of strong dazzling light; your designs and actions are never frustrated; all frauds ye have conquered and, O Mitra Varuna, it is the only eternal Law that ye adhere to.

This any one can see through, that their course of action so much praised by the sages, is always true and irrefragable; their terrible four-edged weapon beats down the three edged one; and (in the turmoil) the unbelieving scoffers have been the first to perish.

Oh lo, the footless Maiden is the first to come among those that are footed. Who is there, O Mitra Varuna, that can gauge this (exploit) of yours? It is your germinal that bears the burden of all this (world), fulfills the true Law and suppresses falsehood.

We can see the lover of the (celestial) Maidens only when he goes, but never when he is resting; (we see him) wearing luminous garments continuously far and wide—the dearly loved centre of Mitra Varuna's glory.

Without horse and reins, the horseman as soon as he was born shot up into the sky, roaring and speeding on with his uplifted neck. The ever youthful gods enjoyed the thought transcending hymn while commending the splendour that abides in Mitra and Varuna.

१ युवम् मृगया वश्या वसाधे, युवोः, मत्तवः, सर्गाथ। अचिद्धाः । (ववाम्) विश्वा अमृतानि अव
अतिरेतम् (यतः) हे मित्रावरुणा (युवाम्) कृतेन सचेये ।

२ एतत् चन तवः वि चिकेत (यत्) एगम् मंत्रः (यः) कविरासः सः मलयः कृपायान् च । (६
गुनः) उपः चतुस्रिभिः (मूला) प्रिथिम् इति । (नदानीम्) देवनिदः ह प्रथमाः अमृतम् ।

३ अपान् पदुतीनां (मथे) प्रथमा एति, हे मित्रावरुणा वां तत् (कर्म) कः आ चिकेत । गमः अस्य
चिरं भारं आ भरति, कृतं पिपति, अमृतं निवारति ।

४ कर्मीनां जार प्रयन्तमिन् परिपद्यामसि न (तु) उपनिषन्मानम् । (अपिच) अनवपृग्णा वितताव
(वश्यानि) वसानम्, मित्रस्य वरणाय च प्रियं धाम (पदयामसि) ।

५ अवां जातः (सर्वे) अनयः अनभ्युः (तथाच) कनिष्ठदत्तः नयन् ऊषसानुः (अयम्) । (अतः
(हेतोः) युवानः (देवाः) मित्रेव वरणेच धाम प्रदृष्टन्तः अचितम् इति जुहुयुः ।

The kine that support the son of Mamata, have waxed fat in their udders for him, given as he is to devotion. When one is well-versed in sciences, let him seek the true prosperity, and resigning himself to the Infinite Aditi, hope to be free (from sorrow). . 6

O gods Mitra Varuna, with worship and devotion let me implore your attention to this oblation of mine; make our prayer sustain us through our wars, and the heavenly showers the source of our true prosperity. 7 (22)

SOOKTA 153.

Rishi-Dirghatamas; Deity-Mitra and Varuna.

We worship you O Mitra Varuna mighty and merciful, with oblations and obeisance; and so it is, O ye that glow with ghrita-like splendour, that our Adhvaryus fill you with ghrita as well as their meditative hymns. 1

Your excellent praise, your meditation is like a splendid power, and to you, O Mitra Varuna is offered my pure heart; when the Hotri priest distinguishes you in the sacrificial assemblies, he that learned sage hopes thereby, O heroes, to obtain the great felicity from you. 2

The Cow Aditi waxed fat, O Mitra Varuna, for the advancement of the Highest Truth, and for the man who offers oblations, when in the sacrificial assembly the (divine) Hotri worshipping you, sends (his prayers) to you, just like a human priest that has presented his oblations. 3

१ (याः) धेनुवः (मां) मामतेयं अवन्तीः (ताः) । ब्रह्म (ताः एव मां) ब्रह्मप्रिये सस्मिन् कथनं पीयन् । वयुनानि विद्वान् पिताः भिक्षेत अदितम् असा आविवासन् उरुष्येत् ।

२ हे देवौ मित्रावरुणौ नमस्तु अवतातु चो हव्यमुक्तिं (प्रति) आ वृत्त्वाम् । अस्माकं ब्रह्म वृत्तान्तं सखाः दिव्या रुष्टिः अस्माकं सुपरा (भवतु) ।

३ हे मित्रावरुण (वयं) सजोषाः हव्येभिः नमोभिः चो मदः यजामहे । हे वृत्तस्व, अथ यत् अथर्ववः वृत्तः न धीतिभिः वाम् भरन्ति ।

४ प्रवृत्तिः वम् प्रवृत्तिः न धाम (अतः) हे मित्रावरुण (मया) मुक्तिं अयामि । यत् होता विद्वेषु वम् अनक्ति, (तदा) हे वृषणौ सः सृष्टिः वाम् सुप्रम् इयसन् (वर्तते) ।

५ हे मित्रावरुण यन् विद्वे सः होता मानुषः न सतदव्यः सपर्यन् च (स्वातः) वाम् हिनोति । (तदा) अदितिः धेनुं वताय, हविर्दे वनाय च पीषाय ।

Moreover in the joyous circle of your worshippers, delicious drink, the kine of light and the divine waters have been preeminently abundant. May then the eternal Lord grant us that delight: Enjoy and drink, ye, of the milk of the heavenly Cow. 4 (23)

S O O K T A 154.

Rishi-Dirghatamas; Deity-Vishnu.

Now I will describe the exploits of Vishnu who has pervaded the terrestrial regions and who supports the highest heavenly abode, widely striding and thrice planting his footsteps especially in different places. 1

For this heroic deed Vishnu is praised, he terrible like the lion prowling among the mountains; he within whose three wide and different paces all of the worlds abide. 2

Let the effective hymn find its way to Vishnu the hero that loves to dwell among the songs of praise, who pervades the wide (earth) by his strides, and who alone occupied this long, far and wide universal dwelling, only with three paces. 3

Whose three mansions imperishable and filled with honey are astir with joy as a matter of course; who alone has supported the three-fold Universe consisting of the earth, the heaven and all the remaining orbs. 4

४ उत वां मयामु विष्णु, अन्यः गावः स्थापो देवीः च पीययन्त । उत नः (अवि) अस्य (मुत्तस्य) पुष्यः पतिः दत् (भवतु, अतः) उक्षियायाः पयसः बीतम् पातम् ।

१ तु कम् विष्णोः वीर्याणि प्र वोचम्, यः (विष्णुः) पार्थिवानि रजांसि विममे । यश्च त्रेधा विचक्रमानः उरुगायः (मत्) उत्तरं सप्तस्य अस्कमायत् ।

२ (सः) विष्णुः तत् पीयेण प्र स्तवते, दुश्चरः गिरिष्ठाः मृगः न भीमः । यस्य त्रिषु उरुषु विक्रमणेषु विश्वा भुवनानि अधि क्षियन्ति ।

३ (एतत्) दृष्ट मम्म गिरिक्षिते उरुगायाय दृष्टे त्रिण्वे त्रिषु । यः इदं दीर्घं प्रयतं सप्तस्य एकः (सप्तपि) त्रिभिः पदेभिः दत् विममे ।

४ यस्य श्री पदानि मधुना पूर्णा, अक्षीयमाणं न्वधया मदन्ति । यः उ त्रिधातु पृथिवीम् उतक्षाम् विश्वा भुवनानि च एकः दाधार ।

I should attain to that favourite resort of His, where the godly people are living with joy. Verily such a man alone enjoys the brotherly affection of the mighty striding Vishnu at whose most exalted seat there is a perennial fountain of nectar. 5

Gladly we would desire you to attain unto that abode where there are many-horned swift-going kine; see, there, it shines brilliantly upon us the highest place of the all pervading Hero. 6 (24)

SOOKTA 155.

Rishi-Dirghatamas; Desty-Vishnu.

Commend loudly your draught of Soma to the warlike and mighty Vishnu who loves so well the devotions of worshippers; thero they (Indra and Vishnu) the two invincible godheads have stood high upon the mountain ridges, as if mounted on noble chargers. 1

Verily he that partakes of the Soma offered to you, passes (unharmd) the furions onslaught, owing to your favour, O Indra and Vishnu, who are mighty lords. Ye turn aside the shaft of the archer Krishanu, just when it is placed and directed at the poor mortal. 2

The offerings increase his great manly vigour (which) takes him to the parents (heaven and earth) to be blessed with the vital seed. There the son places the lower, the upper and the third and highest life of his father in the light of heaven. 3

५ यत्र देवयवः नृः सदन्ति, तत् अस्य प्रियं दाधः अभि अश्वाम्, (यः अनन्वभक्तः) सः इ उद्वहस्य बन्धुः दद्या, विष्णोः परमं पदे मय्य. उ०म् ।

६ (हे पत्नी यजमानो) वो गमर्ध्वं ता दासूनि उदमसि, यत्र भूतिरुताः अवासः गावः । अत्राह (परय) उद्वहस्य वृष्णः तत् परमं पदं भूरि अवभजति ।

१ (हे ऋतिवजः) नः अंधसः पातम् मदे शशाय धियायते च विष्णवे अचंत । या (इन्द्राविष्णु) अश्वामा पदेतानाम् सानुनि साधुना अवेता इव महः तस्थुः ।

२ हे इन्द्राविष्णु शिमीयतः वो सुतपां द्विपम् समरय अपि इत्या उद्वहति । या मत्यायि प्रतिधीयमानम् इत् अस्तुः कृशानोः असनाम् उद्वहयः ।

३ ताः अस्य पीत्य ई वर्धति तेव (लोकैः) रेतसे भुजे मातरा नि नयति । (तेन) पुत्रः अवरं १२ तृतीयं च विदुः नाम दिनः रोचने अधि दधाति ।

This most manly deed of him we glorify, of him who is the Lord, the protector inoffensive and benign,—that he strode far and wide in only three paces, over the earthly regions (of misery) for human freedom and long life. 4

On beholding only two steppings of this Divine Monitor the mortal man is dismayed. His third step none can dare approach, not vigorous vitality, not even the high soaring birds. 5

Like a circular wheel, he sets in motion, under four names, the various ninety vicissitudes (of life); Colossal in form, but measured only by devotion, he youthful but not, a child is ready at our call. 6 (25)

S O O K T A 156.

Rishi-Dirghatamas; Deity-Vishnu.

Be helpful to us as a dearest friend, thou that glowest with enlivening splendour, and unsurpassed in magnificence, thou that art ubiquitous and hastening (to succour the worshipper). So O Vishnu, the wise ought to swell the volume of thy praise, and the worshipper.. with oblations ought to propitiate thee by a sacrifice. I

He who presents offerings to (Vishnu) the most ancient as well as the most recent, the ordainer born by his own power; whoever therefore celebrates the noble birth of the Noble One shall indeed live in union with the greatest glories. 2

४ अस्य इत्यत्र श्रुतः अद्वैतस्य सौख्यः (विष्णोः) तत्तदित् पीत्य गृणीमसि । यः (विष्णुः) त्रिभिः इत् विष्णोभिः उदगायाव जीवसे पाश्चिमानि उद गच्छिष्य ।

५ अथ स्वर्गः द्वे क्रमणे इत् अभिप्रायः नन्दः भुरग्वति । अथ नृतीदम् नदिः आ दधति वयः चन, पनवतः पनविणः (अपि न) ।

६ चतुर्भिः नामभिः साक नवतिम् च व्यतीतं नृत्तं चक्र न अवीचिपत् । (सः विष्णुः) वृद्ध शरीरः (अपि) ऋक्भिः विमिमानः, युवा अश्रुमरः अद्वैतम् प्रलेपि ।

१ त्व घृतमुतिः विभूतमुद्रः सप्रथाः एदथाः च, मित्रः न श्रेष्ठः भव । द्वे विष्णो अथ विदुषा चित्ते स्तोमः अप्यः, हविष्मता च यज्ञः राध्यः ।

२ यः पूर्याय (परच) नवीयमे, वेधये मुमज्जानये विष्णवे दशशति, यः अस्य महतः मदि प्राप्तं प्रपत्, सः इत् श्रोभिः दुग्ध चित् अमि अमत् ।

Him fill with joy, O singers as best as ye can, him the most ancient and by nature the primeval cause of moral order; Sing whatever ye know of his famous deeds; while we, O Vishnu heartily pray for the grace of thee -the great Lord. 3

King Varuna as also the Aswins are united with that wise power of him who guides the host of the Maruts. He Vishnu enjoys a might efficient, supreme, and capable of discovering the light of the day; and so with his affectionate followers he throws open the stall of (heavenly) kine. 4

Even he a divine Power came for beneficent co-operation, even the great benefactor Vishnu approached the beneficent Indra. The ordainer (Vishnu) enthroned in the three worlds has advanced the (cause of the) Aryan and has made the worshipper a sharer in the sphere of the Highest Truth. 5 (26)

ANUVAKA 22.

SOOKTA 157.

Rishi-Dirghatamas; Deity-Ashwin.

Agni is awakened, the sun is rising up from the horizon; the great and delightful Dawn has shone out with her brilliant light and the Ashwins have their car ready to proceed, when God the Inspirer has sent the creatures to their various pursuits. 1

१ हे स्तोतारः तसु पूर्व्यं ऋतस्य गर्भं यथा विदे जनुषा विपर्जन । (सुद) जानन्तः अस्य नाम चित् आ विवक्तुम्, दे विष्णो महः ते सुमतिम् भजामहे ।

४ अस्य माहृतस्य वधसः (विष्णोः) तं ऋतुं राजा वरुणः तं (कर्तुं) अभिना (अपि) सचन्त, (सोमं) विष्णुः उत्तम अहविदम् च दक्ष यथा, (सः) सलिवान् च (गवां) व्रजम् अपोर्णुते ।

५ अभिनौ, युवं ह जगतीषु गर्भं धामः, युञ्ज विश्वेषु भुवनेषु भवतः । युवं हृदणौ, अग्निं च, अपः च, वनस्पतीः ऐरयेथा ।

१ अग्निं जगोधि, सूर्यः उमः उदेति, चन्द्रा महीच उयाः अर्चिया आवः । अभिना (अपि) रथं यातने भयुधाताम् (एतस्मिन् बाले) सविता देवः जगत् पृथक् प्राधानीत् ।

When O Ashwins you get ready your victorious chariot, honour our forces by showers of ghrita and honey, Make our ardent hymn successful in wars, that we may win the triumphs for which the valiant fight. 2

Nigh towards us may come Ashwins's renowned car three-wheeled, honey-laden and drawn by swiftest coursers; and may that car furnished with three seats, bestowing wealth and crowned with every grace, bring happiness to our men and cattle. 3

Endow us ye Ashwins, with supreme vitality, and sanctify us with your honey-shedding whip; prolong our life, wipe out our distress, repress all hostility and be our constant companions. 4

It is ye, O Ashwins, that lay the vital embryo in the female animals, ye that infuse life in all the living creation; and it is also ye, O heroic Ashwins, that send forth the fire, make the waters flow, and quicken the plants with life. 5

Physicians are ye rich in medicaments; and excellent warriors are ye possessed of noble steeds; and so O awful ones, vouchsafe ye superiority unto him who from the bottom of his heart presents his offerings to you. 6 (27)

१ हे अश्विना यद् (युवां) वृषणं रथं युज्जवे (तदा युवां) गः क्षत्रम् घृतेन मधुनाच उक्षतम् । अलङ्कृतं घृतेन पृथक् पृथक् जित्वतम्, वयं शूरमाता पना भजेमहि ।

२ अश्विनोः मधुवाहनः जराश्वः सुतः त्रिचक्रः रथः अर्थाद् यातु । (सः) द्विवधुरः नखा (अतः) विश्वलोभगः, नः त्विरे चतुर्गदे शम् आ वक्षम् ।

३ हे अश्विना युव नः ऊर्जम् आ वहतम्, नः मधुमत्स कदापि मिमिक्षतम्, आयुः प्र तारिष्टम्, रणानि विः मृक्षतम्, द्वेयः मेधनम्, (नः) सत्वा भुजा च गवनम् ।

४ एव ह जगतीषु गर्भे धयः, युव च दिवेषु भुवनेषु अन्तः (चिन्कसां धयः) । हे अश्विना, वृषणा युव अग्नि, अपथ व नस्य तीर्थ ऐरयेधाम् ।

५ युवं हि भेजतेभिः भिजता रथः, अर्धो (युवां) रथ्या, रथ्येभिः (युक्ता) रथः ह । अथो हे उग्र यः हविष्मान् वाम् मनसा ददाश, (तस्मिन्) क्षत्रम् अधि धयः ह ।

Adhyaya 3.

SOOKTA 158.

Rishi-Dirghatamas. Deity-Ashwin.

Ye Treasures (of divine wealth), Ye Thunderers mighty and of highest wisdom; in answer to our prayers for help, graciously grant, O heroes, unto us, that invaluable possession which Auchathya begs of you O miracle-workers, when ye speed on towards us with no insignificant succours. 1

Can any one offer you a worship suitable for such a favour as, O Treasures (of divine wealth), ye confer for (merely) a sincere supplication at the altar. Awaken our glorious talents, ye gods, that move amongst us with a heart bent on fulfilling the worshipper's desires. 2

Your car strong and able is always held in readiness, as when for Taugrya's sake it was launched amidst the surging waves. And so, I should repair to you for shelter as a warrior with his fleet coursers should betake to his army. 3

May this hymn save me the son of Uchathya; let not the winged couple squeeze me out; let not the pyre ten times as high burn me down. (See now), he by whom this your worshipper was tied is himself biting the dust. 4

१ हे (अभिनी) युवां वसू, ररा, पुरमन्तो, ह्यन्ता (च स्तः, तत्) हे वृषणा, दद्या, यन् रेवणः औदभ्यः सां (याचते, तद्) ददास्य त, यन् युवां अन्वाभि ऊती प्र सलाये ।

२ हे वसू गोः पदं (मल्लिसयुतेन) मनसा यत् (सुमतिं) धेधे अस्थे सुमतये चित् (प्रीणनाय) को दत्ता ! अस्मे रेषती. पुरधी निशुतम्, (यन् युवां) वामप्रेषेव मनसा चरन्ता ।

३ यन् (अथ) वाम् पेरु (रथः) दुक्तो ह (वर्तते) । (सः) पन्नो (रथः) तौम्याय, मथ्ये अर्णसः (रुग्म्याम्) वि धायि, शरः (गैनिजः) पतयद्भिः एवैः अज्य न (अहं) वाम् अवः शरणम् ऊपगमेयम् ।

४ (इयम्) उरस्तुतिः सा औचभ्यम् उरस्तेन इमे पतत्रिणो माम् मा दुग्धाम् । मां दशतवः चितः एधः मा धक् । यन् (येन) दा (अन् भजः) बद्धः (सः) तमनि शो प्र खादति ।

The rivers evincing motherly love have not engulfed me although the wicked slaves had cast me therein securely bound; and although Traitana has wounded (me) in the head, that accursed slave is himself sure to get both his chest and shoulders thoroughly smashed. 5

Dirghamas the son of Mamata, has reached old age in the tenth (human) generation, and has become the Brahma, and controller of those actions that make for happy results. 6 (1)

SOOKTA 159.

Rishi-Dirghatamas; Deity-Dyavapriithivi.

With sacrifices I extol, in these religious assemblies, the heaven and Earth, the great ones exceedingly wise and promoting the cause of the High Truth; who being parents of the celestial race work wonders through the gods, and with true wisdom further embellish their choicest boons. 1

And with invocations I meditate on the merciful Father's Mind and on that great innate capacity of the mother (Earth). Verily these prolific parents have with their excellent gifts, made this world immortal for their offspring 2

Those generous gods skilled in the work of miracles, have enlivened the great Parents (to receive) our first thoughts. Ye uphold the truth that inheres in the Law of what moves and what moves not, and also preserve the seat of your Son who is far above duplicity. 3

५ यद् ई दासाः (मां) सुममुच्य अवापुः (तदपि) (इमाः) मानृतनाः नयः मां न गरन् । यन् अग्य क्षिप्तः प्रतनः वितक्षत्, (तदपि सः) धामः स्वयमपि उरः अर्षीग्य ।

६ मामतेयः दीर्घतमा दशमे युगे जुजुर्वान्, अथ यतीनां अथां (मः) मया नाम सारयिः भवति ।

१ विदधेयु, यज्ञैः, (अम्) मही, ऋणाद्या, प्रचेतसा यावाष्टविवा प्रस्तुपे, ये देवपुत्रे देवेभिः सुदसमा, इत्या धिया वायांनि प्रभूतः ।

२ उत हवीमभिः (एव) पितु तद् अद्भुतः मनः, मानुष महि स्वतवः (अहं) मन्ये । सुंरतसा पितरा उरु भूम प्रजायाः वरीमभिः अमृतम् चक्रतुः (यजुः) ।

३ तं मुनवः, स्वयसः, सुदससः, पूर्वचित्तये मही मातरा जजुः । रपादुः जगत्तथ धर्मणि (यन्) सत्त्वं (तन् पुत्रां) धायः, अद्भुताविनः पुत्रस्य पदं (चापि) धायः ।

They of superhuman power and superlative wisdom, have produced this kindred Pair united by birth and residence; They the illustrious and wise (gods) are thus continuing in the sky as well as in the depth of the ocean, their series (of works) fresh for ever. 4

On that most exalted gift of God (the Enliverer) we meditate to-day at sunrise; may then Heaven and Earth in their benevolence fetch for us wealth replete a hundredfold with all that ought to be desired. 5 (2)

SOOKTA 160.

Rishi-Dirghatamas; Deuty-Dyavaprithivi.

Behold these Heaven and Earth that love the holy Rite, bring blessings to all, and sustain the wise Powers of the atmosphere; these who are the (divine) Intelligence, the birth place of noble life, and the goddesses within whose sphere the divine and radiant Sun moves according to his law. 1

Exceedingly spacious, mighty and uncontaminated, the father and the mother sustain the various worlds; and this space between is full of stars extremoly firm and (twinkling) like beautiful gems, for, the Father has clothed them in a beautiful form. 2

He is the most wise and Holy One who (becoming as it were) the Son of these Parents, and receiving our oblations, sanctified the worlds by his superhuman power; and, who for pure and white milk milks, throughout all the days, the dappled Cow and the virile Bull. 3

४ ते माधिनः सुप्रचेतसः, (ते इमे) मिथुना जायो, सद्योनी, समोक्ता समिरे, (अतः) कवयः सुदीतयश्च (देवाः) दिवि समुद्रे अंतर्ध नव्यनव्य तनु आ तन्वते ।

५ सवितुः देवस्य यत् वरेण्यम् राधः (सत्) अय प्रपदे मनामहे । (तस्मान्) इमे दायाष्ट्विरी गुंरनुजं वसुमन्त शनग्विन रविम् अस्मभ्य धत्ताम् ।

१ ते हि दायाष्ट्विरी, (ते) विश्वतभुवः ऋतावरी, रजसः धारणकवी, (अविच ये) गुज मनी (ईश्वरस्य) विश्वे चः (अमुयोः) देवी अतः शुचिः सूर्यः धर्मण्य ईयते ।

२ उह्व्यवसा, महिनी, असन्धता, पिता माताश्च भुवनानि रक्षन्तः, तेच रोदसी वपुध्वेन गुह्यमे, यत् पिता सीम् हवैः अभि अवासयत् ।

३ पवित्रवान्, धीरः वहिः सः (ईश्वरः) पित्रोः गुजः (सत्) स्वमायया भुवनानि पुनति पृथि धेनु सुरेतत् रूपं च शुक्लं पयः विश्वादा अस्य धुस्त ।

Verily, among all the skilful gods, He is the greatest Architect who could create the heaven and earth which are the source of (worldly) happiness; it is He that through his inscrutable powers has spread out the celestial regions and held them firmly together with undecaying supports. 4

Praised by us, O mighty heaven and earth, vouchsafe unto us great glory and sublime supremacy; unite us with admirable energy whereby we may ever spread our (religious) race everywhere. 5 (3)

S O O K T A 161.

Rishi-Dirghatamas; Deity-Ribhus.

What has the eldest or the youngest of them come to us for? On what errand has he come? What have we said? Brother we have not disparaged the heavenly bowl made by eminent hands but have praised the magnificence of that wooden vase. 1

"Please make four such bowls out of the single one (before you)" so have the Gods spoken unto you and therefore I have come; O sons of Sudhaman, if you do this thing, surely you will be adored along with other divinities. 2

To Agni the representative of the gods you have already said "A steed has to be made, as also a chariot; a milch-cow has to be created and the pair to be restored to youth again; and O brother when these things are done we shall come to you." 3

४ अर्थ (ईश्वरः) अपमं देवानां अग्रतमः (यतः) यः विश्वसमुदा रोदमी जगान् । यः च सुकृत्यथा रजसां वि ममे, तेच अजरेभिः स्वभनेभिः सम् आनृचे ।

५ हे महिनी द्यावापृथिवी, ते (युवां) गृणानि नहि ध्रुवः बृहन् सप्रच धासथः । येन (धर्मात्) कृतीः विश्वा अभितननाम, (एतादृश) पनाथ्य आजः अग्ने तम् इन्वतम् ।

१ (अथ) किमुप्रेष्टः किमु यविष्टः नः आ अजगन्, किं दत्त इयंत ? कन् यत् ऊचिम । यः महानुलः तं चमसं न निर्दिम, किन्तु हे भ्रातः अंन, दणः भूतिम् इत् ऊदिम ।

२ "एकं चमसं यतुरः कृणोतन" देवाः तद्वः अबुवन् तद्वः आगमम् । हे सौधन्वनाः यदि एव करिष्यथ, देवैः साक यज्ञियायः भविष्यथ ।

३ (हे ऋभवः) अग्नि इत् प्रति (यूय) सप्रचोतन यद् अथः कर्वां, उतेह रथः कर्वां, धनुः कर्वां, द्वा युवता कर्वां, हे भ्रातः तानि अनु कर्वां वः एमसि ।

And when, O Ribhus, you had done these things you asked "where is he who had come to us with a message." But when Tvashtra saw that four vases had been made he for ehamē) instantly concealed himself among goddesses. 4

When Twashtri said "let us kill these men who have disbonoured the drinking vase of the gods;" since that time they (the Ribhus) assumed other forms (at sacrifices) immediately as the Soma was being poured out, and the heavenly maiden welcomed them with love in their new appearance. 5 (4)

Indra yoked his steeds (newly created by the Ribhus), the Ashvins equipped their chariot and Brihaspati took up the cow that would assume any form (at will); and you-Ribhus Vibhva and Vaja eminently skilful, have secured a place among the gods and have obtained a share in the sacrifice. 6

By your (superhuman) talents ye created a cow from out of a hide; the couple that had grown old ye endowed with fresh youth, and O sons of Sudhanvan ye shaped out a (uniquo) horse from another horse, and having equipped the chariot therewith, have gone among the gods. 7

Say unto them "Drink ye this water; or the other water purified by being strained through the Munja grass," but O sons of Sudhanvan, if neither is to your taste, find ye delight in Soma at the time of the third libation. 8

१ हे ऋभवः तद वक्रवांसः (यूयम्) अट्टच्छत "यः दत्तः नः आ अजगत् स्वः क इव अभूत्" इति, यदा तदा चमसान् चतुरः कृतान् अथ अह्यन्, आदित् मातु अतः नि आनजे ।

५ "ये देवान् चमस अनिदिपुः (सान्) एनान् हनाम" इति त्वष्टा यद् अत्रदीन् (तदानीमेव) मुने सचा अन्य नामानि कृण्वते, एनान् च (देव) कन्या अन्यैः नामभिः (एव) स्मरत ।

६ इदो हरो युयुजे, अभिना रथ (युयुजाते), षष्टरतिरपि विभरूपां (गां) उप अजत । (तदानीं) ऋभु- विभवा याजध (यूय) देवान् अगच्छत, तु अपसः यूय यज्ञिय माप ऐतन ।

७ (यूयं) धीतिभिः चर्मणः (एव) गां निः अरिणीत, या जरन्ता ता मुवशा अकृणोतन । हे सौधन्वनाः अथाह अर्धं अतधत, मुन्त्या च रथ देवान् उप अयातन ।

८ "इद उदक पिबत" इति (ऋभून्) अमर्षीतन, "इद च मुज नेजनम् वा पिबत, हे सौधन्वनाः यदि तद् नद इत्यथ मृतां च सवने य (गोमरसेन) मादयाध्वे" ।

"The heavenly waters are the noblest creation" said one. "Noblest is Agni" said another, while the third one declared in favour of this earth which suffers itself to be burnt for the sake of the people; thus announcing the true principles ye have fashioned the vases for the gods. 9

Likewise, one of them leads down a well-formed cow to the water, another arranges the pieces of flesh carved with the knife, while the third removes the gut before sundown; what other assistance (on a sacrificial occasion) should the parents expect from their children. 10 (5)

Upon the uplands, O heroes, ye have reared up grass for animals and also clear water in the deep dales by your superhuman skill, and then, ye have slept in the house of the unconcealable (Sun); why is it then that ye do not follow the same course here today. 11

When enveloping the worlds ye spread yourselves arround, where indeed were your loving parents resting? Him you have cursod who held you by the hand and him you have blessed who spoke good words about you. 12

When ye had your sleep ye asked, O unconcealable Sun, who is it that has awakened us? The goat said it is the hound that has awakened you, but it is only now during the whole year that he has seen you. 13

१ "आपः भूमिश्च" इति एकः अत्रवीत्, अन्यथ "अग्निः भूमिश्चः" इति अत्रवीत् । एकः (नाम तृती-
यस्तु) "बहुभ्यः वर्धयन्ती (भूमिम् अधिहृत्) प्र अत्रवीत्, (एवम्) कृत् वदन्ता चममान् अपिप्रात ।

१० एकः श्रोणाम् गाम् उदकम् अत्र अत्रनि, एकः सूनया आश्रुतम् (मेत्यं) मांय पिशति । एकः
(अपरः) आ निमृचः राहन् (आदीनि) अप अभस्त, (एतरमात्) किस्त्रिन् (अन्यद्) पित्रो गुमेभ्यः
उप आश्रुतः- ।

११ हे नरः (यूयम्) अस्मि (पशुजाताय) उदस्तु तृणम् निषन्तु अपः सु अपमया अकृणांतन । यत्
(च) अगाधस्य (सूर्यस्य) गृहे असस्तन, तदय हे कृभवः इद (कस्मात्) न अनुगच्छथ ।

१२ यत् (यूर्यं दृक्जानि) भुवना समीत्य परि असर्षत चः ताला पितरा क स्विन् आगतुः । यो वः
कस्त्रम् आददे (तम्) अत्रपत्, यः (वः) प्र अत्रवीत् तस्मिं प्र अत्रवीतन ।

१३ सुगुप्यामः (यूय) तद् अटृच्छन् हे अगाध इदम् कः नः अब्रुवन् । यज्ञः श्वानं धोधश्चिनांरं अत्रवीत्,
अथ सक्तरे (पूँ) ददम् (नः) व्यस्यत् ।

The Maruts move in the sky, Agni goes about on the Earth; this Vayu courses through the atmosphere and Varuna passes amid the waves of the seas; but all of them are desirous of your company, O ye Ribhus that are sprung from Energy itself. 14 (6)

SOOKTA 162.

Rishi-Dirghatamas; Deity-Ashwastuti.

May not Mitra, Varuna, Aryaman, Indra the (universal) life and Lord, and the Maruts fail us, when we describe in this assembly, the excellence of the vigorous steed who is swift and god-descended. 1

Ahead of the steed decked with ornaments and caparison, they are bearing the victim held by the hand,—a motley coloured goat walking gracefully and bleating as he proceeds to the placo dear to Indra and Pushan. 2

This goat the portion of Pushan, and dear to all the gods is being led on before the vigorous steed, to his lasting glory, as the favourite victim (of the divinities). 3

When men thrice lead the consecrated steed now going to meet the gods, round (the sacrificial fire) in due course, the goat the first portion of Pushan, goes ahead to announce the (commencement of the) sacrifice to the heavenly Powers. 4

१८ मरुतः दिः॥ यान्ति, भूम्याः अग्निः अयम् वातः अतरिक्षेण याति । वह्मणः अद्भिः याति (परच सद्य एते) दे शमसः नपात , युमान् इच्छन्तः ।

१ यत् (अयं) विश्वे देवतासु सप्तैः वाजिनः बीर्याणिः प्रवक्ष्यामः (तद्) मित्रः वह्मणः अर्यमा, (विश्वस्य) आशुः ऋतुशः इदं मरुतश्च मा परित्यज्यन् ।

२ निजिता रक्ताया प्रातृताम् (अश्वम्) सुसतः यत् यातिम् गृभीताम् नयन्ति । (तथादि) सुग्राहं केभ्यन् विश्वरूपः अजः इदापूजोः प्रियम् पायः अपि एति ।

३ (एतेन) वाजिना अश्वेन पुरः एयः द्यामः विश्वदेभ्यः (अपि) पूणः भागः (इति अग्ने) नीयते । यत् अभिप्रिय (देवानां) पुरोडाशं एनम् सौधवसाय तदा इत् अवन्ता जिग्वति ।

४ यत् तं देवयानं हरित्य अश्वं मनुष्यः ऋतुशः त्रिः परि नयन्ति । (तदादीमः) अश्वं पूणः प्रयमः भागः (सः) अजः यद् देवेभ्यः प्रतिवेदयन् एति ।

Ye invoking, sacrificing and assisting priests! O kindler, Soma-presser, hymn-singer and supervising sage, with this sacrifice well-finished and well-performed, do ye fill to the full the channels (with ghrita). 5 (7)

Those that made the sacrificial post, those who carried it or prepared the top-ring for the horse's stake,—and those that prepared the cooking vessel for him,—may the satisfaction of all those persons help to promote our (this our) Rite. 6

Forth has he gone, while my hymn was being sung, he the smooth-backed steed to the regions of the gods. In his send off rejoice the hymn singers and sages; and the gratification of the gods having been secured, we have come to regard him as our dearest friend. 7

The straps of the noble steed, as well as his heel-ropes, his head-bands, the girth and the cord round him, and the grass grasped within his mouth—may all these things accompany thee when (thou art) among the gods. 8

What portion of the horse's flesh the fly has bitten, or has stuck to the block or to the slaughterer's hands and nails—may all that also reach the gods. 9

५ हे होता, अयं आवाः अग्निभिः, प्रावममः, एतं च शान्ता सुविदः (प्रज्ञा च इत्यादयः कृत्विजः, यूय) एतेन सु अङ्गितेन सु द्येन (यदेन घृतम्) वक्ष्याः आ दृष्याम् ।

६ युपप्रसाः उत ये युपवाहाः ये च अश्वयूषाय चपात तक्षति, ये च अर्धेन घृतेन गरभन्ति, एते तेरां अभिलूतिः नः इक्षु । १

७ मे मग्ने सुमन अधो वि (इदानीमेव तः) यान्तृष्टः (अश्वः) देवानाम् आशाः उपोष प्र अगान् । विद्राः ऋषयश्च एनम् अनुमदन्ति, देवानां पुष्टे (सति, यय तं) सुवर्धुं चक्षुम् ।

८ वाजिनः अर्धतः यत् दाम सदानम्, या च शीर्षिण्या (याच) अस्व रज्जुः । यत् वा घ अस्य आम्बं तृणम् प्रष्टु, मवां ता ते अपि देवेषु अस्तु ।

९ अश्वम् कृत्विजः यत् मक्षिद्य आश, यत् वा स्वरी स्वयिनी च रिप्तम् अग्निः । यत् च शमितुः हृष्योः यत् नरं तु (वा) सर्वां ता ते अपि देवेषु अस्तु ।

What undigested contents in his stomach are stinking, or the bad smell that may be left of raw flesh, let the slayers (remove and) clear off all that very well, and dress the sacrificial oblation very nicely. 10 (8)

What from thy limbs, may spurt down as thou art being cooked on fire, or run down the spit when thou art cut up and fixed upon it, let not that be wasted on the ground or the grass, but be (regarded as) offered to the eager gods. 11

Those that are watching to see that the noble horse is well cooked, call out, "O the smell is nice, now take him down," and those that eagerly wait for the distribution of the meat of the horse, may the approval of all these help to lighten our task. 12

The trial ladle of the flesh-cooking vessel, the pitchers for pouring the soup, the covers of the pots for warming the oblations, the hooks and knives—all these utensils prepare the horse for food. 13

The path by which he walked, the place where he rested and rolled, as well as the ropes with which his feet were fastened, the water he had drunk, and the grass he had eaten,—let him find all these things among the gods. 14

१० उदस्य यद् ऊच्यते अपवति, आमस्य कविः यद् गयः अस्ति, तद् समितारः सुहृता कृष्वन्तु, उत मेघम् शतपातम् पचन्तु ।

११ (दे अथ) अग्निना पच्यमानान्ते मात्रा यद् अवपावति, निहतस्य ते अभि शलम् (यद्) अवपावति, तन् भूम्या मा आधियात्, मा नृणेषु (अपि), तन् उसाद्रथः देवेभ्यः रातम् अस्तु ।

१२ ये वाजिन पक्व परिपश्यन्ति, ये (अथ) सुमि ईम् निदंरदति आहुः, येच भवन्तः मांमभिज्ञाम् उपासते, उतो तेषाम् अभिगूर्तः न दन्वतु ।

१३ यन् पांसवभ्याः उखायाः नीक्षण, या यूयः आसेचनानि पात्राणि, चक्षणां उध्मण्या (या) अपिधाना, अश्वः सुनाथ (एतानि) अथम् परिभूयन्ति ।

१४ चरन्तः यद् निक्षमण निपदन्तम्, विवर्तन्तम् यद् पृथीक्षम्, यच्च (उदक) पयो वासि ज्ञायम्, गवांता ते अपिदंरान् अस्तु ।

Let not the fire smelling of smoke make thee crackle, nor the red-hot and overflowing vessel topple down; for, it is only when he is duly offered, liked, approved and consecrated by the word Vashat, that the gods will accept the horse. 15 (9)

The hack garment they spread over the horse, the caparison, the golden trappings, the reins of the charger, his heel-ropes—all these favourite materials they send to him (who is staying) among the gods. 16

When thou wast through fatigue panting for breath, and any one riding on thee has with spurred heels or whip tormented thee,—all those thy agonies, I dispel with my prayer as if with the oblation-ladle in the sacrifice. 17

The slayer's knife pierces through the four and thirty ribs of the powerful steed, now become kindred of the gods; with dexterity cut out the limbs entire, and dissect them naming the same piece by piece. 18

For this Tvashtri's steed there is but one slaughterer and two: persons that hold him, for this is the custom. Such of thy limbs, as I divide in proper order, I make in lumps and offer them up in the sacrificial fire. 19

१५ (हे अश्व) हा घूमणधः अग्निः सा घ्नन्वीत, आञ्जन्ती उग्रा जग्निः सा अग्निरिक् । इष्टम् वीतम् धमिगृत्तम् वपङ्कृतम् (एतादृशमेव) तम् अश्वम् देवासः प्रति गृह्णन्ति ।

१६ यद् अश्वाय अर्धावायं कासः उपगृह्णन्ति, या अर्मे हिरण्यानि (परिगृह्णन्ति) यच्च संदानम्, पक्षीसम्य (एतानि) प्रिया (वस्तूनि) अश्वं देवेभ्य आ यनयन्ति ।

१७ (हे अश्व) ते यदि महसा शूक्तस्य यद् (कोपि) पाण्ड्यां वा कदावा वा (त्वां) तुतोद्, ते सर्वा ताता (दुःस्मानि) हविषः सुचेव (मे) ब्रह्मणा (अपि) सूदयामि ।

१८ काजिनः देवगन्धोः अश्वस्यः चतुर्दिग्वायुं वेष्टीः स्वधितिः प्रमेति । (हे विशसितारः) गात्रा वयुना अच्छिद्रा कृणोत, पदगदः अनुगुण्य वि सल ।

१९ तद्गुः (अस्य) अश्वस्य पदः विदागता (भवति), दा यतारा भवतः, तथा ऋगुः ते गात्राणां वा ऋगुषा कृणोमि, ता दा पिण्डानाम् अग्नीं प्रहृष्टामि ।

May not thy dear spirit be distressed as thou departest, and may not the knife remain longer in thy body; let not the unskilful slaughterer missing the proper joints unduly mangle thy body like a vulture. 20

No, thou dost not die, nor art thou injured; but by comfortable paths dost reach the gods. Indra's bay steeds would be thy companions, so would the piebald deer of the Maru'ts; and as a brawny steed thou would be yoked to the pole of (the Ashvin's) lustily neighing animal. 21

May this (sacrificial) steeds bring us noble horses and excellent light, valiant sons and all promoting-wealth: May the infinite Power vouchsafe to us freedom from sin and may this horse sacrificed (to God) secure for us supremacy here in this world. 22 (10)

S O O K T A 163.

Rishi-Dirghatamas; Deity-Ashwastuti.

When thou didst neigh, and make thy first apperance by springing up from the seas or the heavenly waters, thou hadst the wings of the hawk and the feet of the antelope; so praiseworthy is thy birth O divine steed. 1

Trita has harnessed this divine charger which Yama has given; him first of all Indra has mounted and the Gandharva has held his bridle; such is the divine charger which, O Vasus, ye have produced from the Sun. 2

२० (तं) प्रियः आत्मा अपि न त्वं मा तपन्, स्वधितिः ते तन्वः आ मा अतिष्ठिषन् । शृणुः अवि श्रुता अतिहाय, ते गात्राणि असिना मिधु छिदा मा कः

२१ (दे अश्व) एतद् न वा उम्रियसे, न रिष्यसि (परच) देवान् इत् सुमेभिः पथिभिः एधि, (इम्य) हरी ते गुप्ता (उत वा मदताम्) पृषती (युजा) अमृताम्, (अथवा) रागभस्य पुरि (त्व) वाजी उप अस्थात् ।

२२ (सयम्) वाजी नः सुतय्यं सुअय्य, उत पुतः पुत्रान्, (उत) विश्वपुत्रम् रयिम् (कृणोति) अदितिः अनायासत्वात् न. कृणोतु, (अथ च) इविष्यान् अथः नः शत्रुम् वनाताम् ।

१ दे अश्वन् यद् (त्व) समुद्रान् उत वा पुरीषान् जायमानः उच्यन् प्रथम अक्रुदः (तदा तत्) स्येनभ्य पक्षा हरिणभ्य बाहू (स्तः, एतादृश) ते जान मदि उपस्तुन्य (सलु) ।

२ यमेन दत्तम् एनम् (अश्वम्) त्रित. अयुनक्, ददथ प्रथमः अधि अतिष्ठत्, राघर्वः अरन् रशनां अग्- भ्याम् (अपिच) दे वसतः (देवाः यूयम्) अथ सृष्टा निः अतष्ट ।

Thou art Yama, O Horse, thou art Aditya as well as Trita according to the mysterious ordinance; thou art also identified with Soma and they say that thy three bonds are in heaven. 3

They say that three bonds thou hast got; three are in heaven, three in the celestial waters and three in the deep ocean; speakest thou unto me, O horse, as Varuna does (and tell me) where, as they say, is thy highest birth-place. 4

Here, O noble horse, are the places for grooming thee here thou hast left traces of thy victorious hoofs; here I saw thy auspicious bridle which the guardians of the Holy Rite completely preserve. 5 (11)

Thy spirit I recognized in my mind from afar flying like a bird from below upwards into the sky; I also beheld thy head soaring aloft and striving upwards by paths pleasant and free from the dust (of sin). 6

Here I noticed thy most handsome form eager to win the oblation at the altar; and that as soon as the mortal worshipper brought the herbal enjoyment for thee, thou didst greedily devour that morsel. 7

३ हे अवंत (रुमवतः) गुप्तेन व्रतेन (त्व) यमः अग्नि, आदित्यः अग्नि द्वितीयः । सोमेनापि रुमव विष्टुः अग्नि, दिवि ते बन्धनानि त्रीणि इत्याहुः ।

४ ते दिवि बधनानि त्रीणि, दत्ति आहुः अग्न्यु त्रीणि, समुद्रे अन्नः च त्रीणि (इत्याहुः) उत हे अवंत वरुण इव यत्र ते परमम् वनित्रम् आहुः (तद) न छिन्मि ।

५ हे वात्रिन् इमा ते अवमार्जनानि, इमा (ते) मनिनुः शक्यतां निधाना । ते भद्रा रमताः अश्वपत्यम्, याः क्षुरत्य गोपाः अनिरक्षन्ति ।

६ (हे अश्व) ते आत्मानम् लवः दिवः पतगमिव उत्पतन्तम् रुमवः आरात् अजानाम् । (अग्नि दत्ते । पत्रि शिरः अंशुभिः सुदिभिः पथिभिः उद्गमन्तम् अजानाम् ।

७ अत्र गोः पदं आ ते उत्तमम् रूपम् इवः त्रिर्गोत्रमप्यपत्यम् । यदा च मनेः ते भोगम् अनु आनत आदित् (त्व) प्रसितः आंशुभिः अत्रीभिः ।

The chariot has followed thee, O Courser, so has the hero, so have the luminous kine and the love of maidens; the bands (of the Maruts also) have been after thee for thy friendship, and thy virile energy the gods have admired. 8

His mane is golden, his feet strong as steel, and on him has ridden Indra swift as the mind and irresistible; the offering of whose flesh the gods had come to taste, as had He that mounted the horse first of all. 9

With their full fat haunches and symmetrical waists the swiftest celestial coursers of noble breed array themselves like swans in so many rows, when they throng the heavenly region. 10 (12)

Thy body O celestial Horse, is winged and able to fly; thy mind is swift in motion as the subtle wind, and thy long mane is spread around everywhere restlessly coursing in the dreary woods. 11

The robust steed has come near to the place of slaughter with his pensive mind directed God-ward; his kindred the goat is also being led before him, and the sages and hymn-singers are following in the rear. 12

८ हे अर्वन् रथः अनुत्वा, मर्यः (अपि) अनु (रत्वा), गावः अनु, वनीताम् भगधापि (त्वाम्) अनु (ईयुः) आतासः तव सदयम् अनु ईयुः, (एवम्) देवासः ते वीर्यं अनु गमिरे ।

९ (अयम्) द्विरण्यश्रंगः अस्य पादाः अयः (भवन्ति), मनोजयाः अवरः इदः (अथ अधिभूः) आसीत् । (अतः) अस्य द्विरथ देवाः इव आयन्, यत्र (एन) अर्वन्तम् प्रथमं अप्यतिष्ठन् (सोपि आयात्) ।

१० ईर्मान्तासः सिन्धु-सम्यमासः दिव्यासः शरणासः अत्याः (एते) अश्वाः इंसा इव श्रेणिशः सं गतन्ते, यदा (ते) दिव्यं अजम् आक्षिपुः ।

११ हे अर्वन् तव शरीरम् पतयिष्यु, तव चित्तं नात इव प्रजीमान् तव शृंगार्थं पुद्गला विट्ठिता अरण्येषु जर्जुराणा चरन्ति ।

१२ (अय) वाजी अर्वां देवद्रीचा मनसा (भगवन्तं) दीप्यान्ः शसन्तम् उप प्र अपात् । अजः अय, नाभिः पुरः नीयते, पश्चात् कवयः रेमाः अनु गन्ति ।

Now the steed has reached the Highest Abode and has seen the (heavenly) Father and the mother. This day shalt thou approach the gods exceedingly pleased, when our priest is praying for choicest boons for the worshipper. 13 (13)

S O O K T A 164.

Rishi-Dirghatamas; Deity-Vishwadeo.

Of this gracious and white-rayed Priest the midmost brother is all absorbing. His third brother glows with the offerings of Ghrita, and here I have beheld the Lord with his seven sons. 1

Seven yoke the one-wheeled chariot which only one horse draws bearing seven names; the wheel (of the chariot) has three naves; it neither decays nor breaks, and upon it are resting all these (visible) worlds. 2

Seven horses draw onward the seven-wheeled car in which are seated the seven whom the seven sisters commend with songs of praise, and wherein seven varieties of (celestial) cows abide. 3

(Is there any person) who has witnessed at birth the the Supreme Being who though himself boneless (immaterial) sustains this bony creation? Where is the life, the blood and the soul of this earth? Who has ever approached him that knows it, to inquire about it? 4

१३ (ततः) अर्वात् परमं यन् सपत्न्यं (तद्) पितर मातरं च अच्छ उप प्र अगात् । (तस्मान्, दे अश्च) अय (त्वं) जुष्टतमः देवान् गम्याः हि, अय (ऋत्विक्) दातुषि वार्याणि आदासते ।

१ अस्य वामस्य पलितस्य द्यौः-तस्य मध्यमो भ्राता अश्वः अस्ति । अस्य तृतीयो भ्राताः पृतष्टः अश्वेन सप्तपुत्रम् विरपतिच अपत्यम् ।

२ एकचक्रं रथं सप्त युज्जगति, सप्तनामा एको अश्वः (तं) वहति । (तत्) चक्रं त्रिनाभि, अश्वः अश्वेन च यत्र दमा भुवना अधितस्युः ।

३ इमं रथं ये सप्त (ते) अधि तस्युः (तं) सप्तचक्रं (रथं) सप्त अश्वाः वहन्ति । सप्त रथारथं धामि यं मवन्ते, यत्र गवां सप्त नाम निदिता (सन्ति) ।

४ यत् अनस्या (यन्) अरयन्वन्तं (ददं विधं) विमर्ति (तं) परमेश्वरम्) प्रथमं जायमानम् कः (अपि) ददर्श (किम् ? न कोपि) । भूम्याः अयुः अक्षक् आत्मा च कश्चित् एतद् विद्वांसं प्रष्टुम् कः उपगात् ।

Sincere in mind but ignorant of fact, I ask about these occult natures of the gods and (also ask) why above the yearling calf, the sages have stretched the seven threads to weave their web (of worship). 5 (14)

In this respect unknowing I ask those sages that know it, for enlightenment, and as being one who is ignorant of all I ask Is it not that there is only one indescribable principle in the nature of the unborn Creator who has sustained the six regions. 6

Let him who knows it declare it presently, for, profoundly hidden is the place of the lovely Bird, and straight from the head his kine pour forth the milk, as clad in their robes of lustre they have drank the water through their feet. 7

The mother (earth) gave the Father his share in the sacrifice, and he too first became united to her in thought and spirit; and when she the shy maiden was flooded with the vital fluid, people in supplication approached to praise the Pair. 8

The mother (earth) was put to the function of the milch cow, and the infant lay hidden among the humid mass (of the clouds). The calf lowed and looked at its mother cow who can assume any form at will in all the three places. 9

५ मनसा पाक. अविजानन् (च) देवानां एता निदिता पदानि (अविहृत्य) पृच्छामि । (यत्.) कवयः कस्ते वक्ष्ये अधि, (वक्ष) भोक्तव्यं उ एत तत्तु पितृभिरे ।

६ अविजिज्ञान् (अह) न विद्वान् (च) अत्र पृच्छितुम् किन् कवीन् विधेने पृच्छामि । (यत्.) इमा पद रजसि तस्तम (एतादृशस्य) अजस्य रूपे किं त्विह एस्म (अस्मि क्लृ) ।

७ य. अह ईम् वेद (स.) इद वधीतु । अस्य शमस्य वे. इद निहितम् । अस्य गावः (ईदृशाः अप- र्याः यत् ताः) शीर्षः शीरे दुग्धेन (अयिब) दग्धम् वसानः. उदरम् यदा अनुः ।

८ माता पितरम् कस्ते आबभाजे, (सोषि) अग्रे धीती मनसा च सजग्मे हि । सा भीमस्तुः गन्तरा निविद्धा, (तदा कवयः) नमस्वगतः इत् उपवक्ष्य ईयुः ।

९ दक्षिणायाः धुरि (भू) माता युक्त असीत् । पूजनीयन्तः, गर्भे अतिपुत्र । यतः असीमेन स्त्रियु कोलेषु विश्वरूपं गाम् अनु अपश्यत् ।

There He stands bearing the three mothers and the three fathers (of the animal world), but they cannot crush Him under their huge load. On the summit of the highest heaven the gods silently communicate with one another in a language that comprehends all but is understood by few. 10 (15)

The twelve-spoked wheel of eternal order—the wheel that never wears out, is ceaselessly revolving round in the heaven. Here on the wheel, O Agni, are seated the sons in couples making seven hundred and twenty (individuals) in all. 11

Some have asserted that the Father who has five feet and twelve forms is in the upper portion of heaven with his store of (heavenly) water; while there are others who say that He discerning all remains in the near half, mounted on a car with seven wheels and six spokes. 12

Upon the five-spoked wheel rotating for ever, all the worlds in the universe are resting; but its axle bearing an immense burden never gets heated and its felly (through working) ever since does never break down. 13

The wheel with its entire undecaying felly revolves for ever, and ten horses yoked to its supine shaft are drawing it along. The eye of the inspiring Sun moves on encircled with brilliant colours, and on him depend all the worlds for life. 14

१० तिष्ठः मातृः प्रीतृः पितृन् विभ्रत एकः (एव) रुच्यः तस्यौ, (इमे अतिभारः) इमं न शक्नुवन्ति । अमुष्य दिवः शृङ्ग (देवाः) विश्वविदम् (किं नु) अविश्वमिन्द्राम् वाचम मन्त्रयन्ते ।

११ द्वादशारे ऋतस्य चक्रम् नहि तद्वराय, (तच्च) यथा परिवर्तते, हे अग्ने अत्र च मिथुनाः पुत्राः (संवे मिलित्वा) सप्त शतानि विश्वतः (सस्याद्यः) तस्युः ।

१२ पञ्चपाद, द्वादशाकृतिम् पुरीषिणम् पितरम् दिवः परं अग्ने आहुः । अथ इमे अन्ये (तम्) उपरं पठेरं सप्त चक्रं (रथं) अपितम् (कृत्वा) विचक्षणम् आहुः ।

१३ पञ्चारे चक्रं परिवर्तमाने—तस्मिन् विश्वा भुवनानि आतस्युः । तस्य आसः सरिभारः (अग्नि) न सृज्यते, सनाभिश्च सनात् एव न क्षीयन्ते ।

१४ सनेमि चक्रं अजम् विवर्तते, (तस्य) उत्तानायां (पुरि) दश दुष्काः बहन्ति । सूर्यस्य चक्रं रश्मिः आहतम् एति, तस्मिन् विश्वा भुवनानि अपिष्टा (सन्ति) ।

Out of the seven born ali at once, they call the seventh as born singly, and the remaining six in pairs as being the only Rishis sprung from the gods; their favourite boons come arranged in their proper order, and varying according to their forms, they move for their lord who supports them. 15 (16)

Though they are females, they told me that they were males; he who has eyes can alone see this which the blind cannot discern. The son who is a seer can alone perceive it, and he who can comprehend this would be his father's father. 16

Beneath the uppermost region but above this lower one, the cow carrying the calf with her foot has arisen; whereto, to what portion of the heaven has she departed? Where has she calved? Certainly not amid the (heavenly) herd. 17

What personage who knows the Ono Father of this (universe) which lies beneath the highest and above this lower realm—what personage coming forward as a great sage has declared that to this world? Whence has the divine Mind had its origin. 18

Those that in fact are tending hitherward are said to depart from us, while those that are really departing from us are looked upon as coming towards us. (In this mysterious way), what (abstruse forces) Indra and thou O Soma have created, hear up the universo like steeds yoked to the pole of the Rajas. 19

१५ साहजानां (सती) सप्तथम् एकजम् आहुः (तेषाम्) षट् यमाः इत् देवताः ऋषयः इति (आहुः) तेषाम् इष्टानि (कलानि) धामनाः विहितानि, रूपराः विहिता न्यपि रथाञ्च रेजनी ।

१६ त्रियः सतीः तान् उ पुसः (इति) मे अहुः, (एतद्) असम्भान्-पश्यन्, अधः न रिचेतत् । यः पुत्रः कविः सः ईम् आचिक्ते, (अचिक्ते) यः साः विजानाद् सः पितुः पिता अयत् ।

१७ परेण अवः, एता अवरेण परः वत्स पदा विप्रती गीः उदरथात् । सा क्वदीदी, क रिचत् अर्थम् परा अगात्, क रिचत् सूते, नहि सूते अन्तः ।

१८ परेण अवः एता अवरेण परः, यः भरव (विश्वस्य) पितर अनुवेद (एतादृशः) कवीयमानः क ऋषिः (इह प्र वोचम् देवम् मनः कुतः अधि प्रजातम् । ।

१९ ये अवर्षाः तान् उ पराचः आहुः, येच पराचः तान् उ अवर्षाचः आहुः । (एवम्) हे सोम, त्वम् इदम् ग (अहृतानि) चकथु, तानि धृग मुष्ठाः (अथाः) न रजघ्नः बहन्ति ।

Two Birds of beautiful wings,—comrades intimately related to each other, are perching on the same Tree; one of the two tastes of the sweet fruit while the Other simply looks on without eating anything. 20 (17)

Where the fair-winged birds through powers of knowledge have ever and anon infused a spark of immortality, there in myself a simple creature, has the most wise Lord that preserves all the worlds, taken his abode. 21

The Tree whereon the charming birds tasting of its sweetness take shelter, and whereon all of them deposit their brood—the fruit on the top of that tree is said to be very delicious. None can enjoy it who do not know the Father. 22

How the Gayatra was pleased on the Gayatra or the Traishtubh was fashioned from the Traishtubh; or how the seat of Jagati was made to rest on Jagat,—those that knew this could alone attain immortality. 23

With Gayatra metre he composes the Arka hymn; with Arks (he forms) the Sama, with Traishtubh the triplet, with two footed and four footed triplets he composes the Anuwaka, and with the syllables he measures the seven principal metres. 24

२० द्वा सुपर्णा सुयुता सल्लया समानं वृक्षम् परिपश्यन्ते । तयोः अन्यः स्थातुं पिप्यतम् भर्तुः, अन्यथ अनघ्नन् अभि चाकरोति ।

२१ यत्र सुपर्णाः विद्या अमृतस्य मागम् अनिमेषम् अभिस्वरन्ति । अत्र (मे शरीरे) सः स्वः विभक्त्य सुवनस्य धारः गोपाः मा पाकम् आ विचर ।

२२ यस्मिन् विधे वृक्ष अधि मयदः सुपर्णाः निविशन्ते सुवते च । तस्य इत् अग्रे पिप्यतम् स्थातुं इत्याहुः, यः पितरं न वेद (सः) तद् न उद् नयन् ।

२३ यद् गायत्रे अधि गायत्रम् आहितम्, त्रैष्टुभान् वा त्रैष्टुभं मिः अतश्च । यद्वा जगन् जगति आहितम्, च इत् तद्विः ते अमृततम् आनयुः ।

२४ गायत्रेण अक्षम् प्रति मिमांसते, अक्षेण साम, त्रैष्टुभेन वाकम् । द्विपदा चतुष्पदा ऋकेन (भृशु) वाकम्, अक्षरेण च सप्त ऋगाः मिमेते ।

With jagati he fixed firm the ocean in the firmament and saw the sun securely placed on the Rathantara Sama; it is said that the Gayatra has three dazzling flames whereby it has increased both in lustre and greatness. 25 (18)

I invoke this milch Cow which milks profusely, and which the practised hand of the milkman has milked. May the vivifying Savitri extend his most excellent life to us. The Solar caldron has become red hot; I will now try to sing to it. 26

The blessed Mistress of all treasures has come hither lowing and yearning with all her heart for her young calf. May this imperishable Cow yield her milk for Ashwins. May she flourish for our great glory. 27

The Cow turned towards her calf with its eyes still closed, lowing loudly to lick its head: and eagerly desiring his mouth to suckle it with her warm milk, lows gently and copiously overflows with milk. 28

Here he is bleating for his mother-Cow, and she all-engrossed with thoughts about him lows gently as she reposes on the pouring cloud; in devotion she has surpassed human kindness, and transforming herself into lightening has now manifested her true form. 29

२५ जगता दिवि सिन्धुम् अस्तभायन्, रथंतरे सूर्यम् परि अपश्यत् । गाधत्रस्य समिधः तिष्यः आहुः, ततः महा (च) सदित्वा (च) प्ररिचि ।

२६ एतां सुदुषां धेनुं उपह्वये, उत सुदस्तः गोधुक एनां रोदत् । सविता (देवः) श्रेष्ठं सव नः साविपत्, (तस्यच) घर्मः अभीदः, तद् उषु प्र बोधम् ।

२७ वसूतां वसुपत्नीं दिङ्मुष्वतीं वत्सम् इच्छन्तीं मनसा अभि आ आगात् । इयन् अप्या अविभ्यां पयः दुशम्, सा महते सौमगाय वर्षताम् ।

२८ गौः वत्स निषन्तं अनु अभीमेत्, मूर्धानं मातये उ हिद् अङ्गोत् । (ततः अस्य मुखम्) पदम् एजाणम् अभि वावशाना, मायुं मिमाते, पयोभिः पयते ।

२९ अयं (वत्सोपि) येन गौः अभिरता सः शिक्ते, (सापि) ध्वसनीं अधि धिता मायुं मिमाति । सा चित्तिभिः मर्त्यम् (अपि) नि हि चकार, (पर च विष्णु मन्वन्तीं वरिं प्रति औहत्) ।

The substance that quickly breathes moves and exhibits vital powers, holds on firmly to the (human) tabernacle; the living moves in consonance with the capacities of the dead matter; and the immortal is cognate with the mortal. 30 (19)

I perceived the great protector (of the body) never fatiguing, and arriving and departing by his usual pathways. Invested with powers of union and separation he thus continually journeys through the worlds. 31

Him who has made the man, the man does not know. He who has been constantly watching him is hidden from his sight. And so, man rapped up within the womb of his mother and undergoing many a birth, has sunk deep into veritable perdition. 32

Heaven is my father, creator, and source of life; this great earth is my mother and kin: in the cavity between the world-halves is the birth-place where the father has laid the embryo of his daughter. 33

I ask thee the extreme boundary of the earth, I ask also where is the centre of the world; I ask thee as to the seed of the virile charger and I ask about the highest abode of learning. 34

३० अनत, मुरगानु, जीवम्, एजत (एतारक्षं वस्तु) पत्न्यानाम् मध्ये ध्रुवम् आ क्षये । जीवः मृतस्य स्वधामिः चरति अमर्त्यः मर्त्येन संयोजितः ।

३१ (तनोः) गोपां अनिपटमानम् पयिमिः आच पराच चरन्तम् अपरयम् । म सन्नीचीः, स विश्वी बसानः भुवनेषु अन्तः आ वरीवर्ति ।

३२ यः (ईश्वरः) ई चकार सः (जीवात्मा) अस्य न वेद । यः ई ददक्ष (सः) तस्मात् हिदक् इत् । अतः) मातुः योनौ अन्तः परिवीतः सः बहुव्रजः निर्धृतिम् आ विवेक ।

३३ अत्र द्यौः मे पिता जनिता नामिः च, द्यु मही (पृथिवी) मे माता वसुध (भवति) उत्तानयोः त्रयोः अन्तः (जगतः) योनिः, अत्र पिता दुहितु र्गर्भम् आ अधात् ।

३४ त्वाम् पृच्छामिः पर अन्तम् पृच्छामि, चत्र मुदनाय नामिः (तत्) पृच्छामि वृष्णः अश्वस्य रेतः (किमिति) त्वा पृच्छामि, वाचः परम व्योम च पृच्छामि ।

The altar is the extreme boundary of the earth, and the sacrifice the centre of the world; this Soma is the seed of the virile charger and the Brahma priest is the highest abode of learning. 35 (20)

Seven imperfect foetuses which are the life-seed of this world, conform to their nature by Vishnu's ordinance; and with mind and intelligence, they sapient and all-embracing invest the world on every side. 36

I am ignorant of the fact that I am one with all this (that appears); and hence mysteriously and fettered by mind I roamed. But when to me there came the first born of the Highest Truth, then only could I acquire a portion of the divine speech. 37

Backward and forward goes the immortal soul known only by his functions and born along with the mortal body. They (the body and the soul) though constantly held together go everywhere in various directions. People, however, can see the one but not the other. 38

In the syllable of the Rik as in the highest heaven all the gods have fixed their abode. Who knows this not, what will he do with the Riks, as only those who know this live happily together. 39

३५ इय वेदिः पृथिव्या परः अन्तः, अयं यज्ञं भुवनस्य नामि, अयं संमः कृणुः अक्षरस्य रेतः, अयं ब्रह्मा वाचः परमे व्योम ।

३६ सप्त अर्धवर्माः (ये) भुवनस्य रेतः (ते) विष्णोः प्रदिशा (स्व) विषमणि तिष्ठन्ति । ते विपथितः मनसा परिभुवः (सन्तः) विपथितः (विषे) य तिभिः परि भवन्ति ।

३७ यदिव इदं आरिम (इति) न जानामि. (विनु) मिष्यः सवसा सन्नद्धः वरामि । यदा ऋतस्य प्रथमजाः मा आ अगन् आन् इत् अस्याः वाचः भाम अस्तुवे ।

३८ इषयया गभीतः अमर्त्यः मर्त्येन स्योनिः दग्धाद् ग्राह्य एति । ता सक्षन्ता विर्चन विद्यन्ता (सन्तौ) अन्यं निचिक्नुः, अन्यं न निचिक्नुः ।

३९ परमे व्योमन् (स्व) यस्मिन् ऋचः अक्षरे ऋषि विषे देवाः नरोद्ः । (तर्हि) य. त. न वेद ऋचा किं कल्पित, ये इत् तत् विदुः ते इमे समाचते ।

May thou be blissful and grazing in a good pasture, for thereby we may prosper too. Feed on grass at all times. O inviolable Cow, and come to us to drink of pure water. 40 (21)

The cow (of the shining clouds) forming the waters loudly lows; she is one-footed, or four-footed and would become eight-footed, nine-footed or thousand syllabled, in the highest heaven. 41

From her the (heavenly) seas descend in torrents whereby subsist all the four regions of this world. Thence flows also the immortal fountain which sustains the life of the universe. 42

At a distance I beheld the smoke arising from the burning cow-dung, and beyond the volumes of smoke diffusing above one another the herces were dressing the spotted bull (the Soma), for such have been the first and the most ancient rites. 43

The three with long locks of hair show themselves in the order of the seasons; one of them shears the world once a year, another guards it with his powers, and the movement only of the third can be perceived but not the figure. 44

४० सूयवसाद् भगवती हि भूयाः, तेन वयम् मगवन्तः स्याम, हे अज्ये विश्वदानीम् तृणम् अदि,
आचरन्ती च शुद्धम् उदकम् पिव ।

४१ (इयम्) गोरीः खलिलानि तक्षतां मिमाय, सा (च) एक पदी, द्विपदी, त्र्युपदी, (भवति) ।
(तथाहि) अथापदी नवपदी सहस्राक्षरा बभूवपी परमे व्योमन् (वर्तते)

४२ तस्याः समुद्राः अभि वि क्षरन्ति, तेन च चतस्रः प्रदिशः जीवन्ति । ततः अक्षरम् क्षरति, तत्र विश्वम् उपजीवति ।

४३ शकमयं धूमं आरात अपत्यन्, एतः अवरेण विभूवसा (धूमेन) परः, योराः पृथिम् उक्षानं
अपचन्त, (यतः) तानि धर्मानि प्रथमानि आसन् ।

४४ प्रयः वेदिनः ऋष्या विचक्षते, (एकस्मिन्) संवत्सरे एवम् एकः वसते । एकः विश्वम् क्षरीभिः
अनिषेते, एकस्य धानिः दसवते न (गु) सन् ।

Four kinds of speech have been enumerated which only Brahmans who are eminently wise can understand; three of them have been secreted and are not manifest; but the fourth kind of speech is what human beings can speak. 45

Him they call Indra, Mitra, Varuna, and Agni; so too He it is who is (called) the heavenly Guratman of attractive wings; for, although One, the sages address Him in various ways, they call Him Agni, Yama or Matarishwan. 46 (22)

The golden birds of fair plumage and surcharged with waters, fly up into the sky through the dusky path: and as soon as they return from the home of High-Truth the earth is bathed with the rich fluid. 47

Twelve felines there are (to) a single wheel & three naves; what man can comprehend this? Therein are fixed three hundred and sixty spokes like so many gyrating spikes. 48

That breast of thine—that inexhaustible spring of felicity with which thou dost enrich all thy choicest favours, that treasure of precious jewels and the lavish giver of blissful wealth,—hold it forth O Saraswati, to us for suckling. 49

४५ वाक् पदानि चत्वारि परिमिता, ये ब्राह्मणाः मनीषिणः (ते) तानि विदुः । त्रीणि (पदानि) गुरा निहिता न ईगयन्ति, वाचः तुरीय (पद) मनुष्याः वदन्ति ।

४६ (परमेश्वरम्) इन्द्र, मित्र, वरुण, अग्निम् आहुः, अथो सः (एव, दिव्यः सुवर्णः गङ्गामान् । एकम् रात्रि विप्राः बहुधा वदन्ति, अग्निम् यम् मातरिश्वानम् आहुः ।

४७ हरयः सुपर्णाः अप. वसानाः कृष्णं निबान (तिरः) दिवम् उत्पतन्ति । (यदा) ते ऋतस्य सदान् वा अवहनन्, आदिन् पृथिवीं घृतेन वि उद्यते ।

४८ चक्रम् एकम्, द्वादश प्रपद्यः, त्रीणि नभ्यानि कः उ तत् चिह्नेत । तस्मिन् (चक्रे) विप्राताः साकं पटिः (भ्राताः) शक्रः न, चत्वारिंशसः (शक्रः) न अपिताः ।

४९ हे सरस्वति, ते स्तनः यः शशयः मयोभूध, येन (स्व) विधा वाचांणि पुष्यसि, यश्च-स्तनधाः यः मधुविन्, यः सुदन्तः तम् (स्तन) इह धातवे कः ।

Through sacrifice have the gods accomplished their sacrifice; for, these were the first and most ancient Rites. They the mighty ones then attained the highest heaven wherein dwell the earliest Sadhayas or efficient Powers. 50

This water is one and the same; though it may sometimes rise up and then fall down. The showering clouds enliven the earth as does the lightning animate the sky. 51

Saraswan the heavenly bird, vigorous and vast, the lovely embryo of plants and waters—him that delightfully refreshes with showers, I invoke that he may help us with his succours. 52 (23)

ANUVAKA 23.

SOOKTA 165.

Rishi-Marut; Deity-Indra.

With what blessed splendour are the Maruts all of the same vigour and dwelling together, equally endowed? Whence do they come and with what intention? These our heroes are singing loudly in honour of the Marut's power, through love of excellent Wealth. 1

५० देवाः यदेन यज्ञं भव्यतः, तानि धनानि प्रथमानि भवन्तः । देवाः ते ह देवा महिमानः नाकः सत्यं यत्र पूर्वं साध्याः सन्ति, ।

५१ एतन् उदकम् (यत्) अर्होभिः उदच भवच एति सत् यगानम् । पनेन्द्राः भूमिं जिग्वन्ति (तथाच) अग्रयः दिवम् जिग्वन्ति ।

५२ दिव्यम्, वायसं, बृहन्तम्, व्योमं रमेम, ओदधीनम् दर्शयाम् । अर्होवतः वृष्टिभिः (जगत्) तपेयन्तम् (एतादृशं) सुपरेम् सरवन्तम् अवमे जेह्वामि ।

५३ (पश्य एते) सवयमः सर्वान्ताः मरुतः कया शुभा समान्या (कान्या) स मिमिक्षुः । कया मर्ता, कुत एतासु, एते (नः) इवमा वसुया (एताम्) शुभ्य अर्चन्ति ।

Whose prayers have the youthful Maruts delightfully accepted, and who to his sacrifice could the Maruts turn? With what strong devotion can we regale them who speed through the sky like hawks. 2

Why is it, that great as thou art thou dost proceed all alone, O Indra lord of the virtuous? Thou wouldst inquire about us when going along with that charming host. Speak then, O Lord of bay horses, what thou hast to say about us. 3

"Hymns and devotions are directed to me, the libations give me delight, and my mighty missile would sweep through whon discharged. They pray to me; the Sama hymns are yearning for me, and to them are bearing me these my bay horses." 4

Hence we thy companions decorating ourselves with our inherent valour are harnessing these animals by our own prowess and thou thyself, O Indra, could testify to this our practice. 5 (24)

२ युवानः (मरुतः) कस्य प्रह्णाणि जुजुषुः, मरुतः कः अश्वरे आ ववतं । श्वेनान् इव अतरिक्षे प्रवतः मरुतः केन महा मनसा वीरमाम । ।

३ हे इन्द्र हे मरुते त्व माहिनः सन् एकः कुतः यासि ? ते (मरुति) किं श्रथा ? शुभाभिः समराणः (नः) स पृच्छम (तव) हे हरिव यन्त (मनसि) अस्मे (वतंते) तत् नः बोधे:

४ (इमानि) प्रह्णाणि, मनयश्च मे (भवन्ति), सुतासः च (मम) स (भवन्ति) । मे शुष्मः भद्रिः प्रवतः सन् (अगतीन्) इयन्ति (अपिच भक्तास्तु) उक्था हि (मां एव) आतामते, प्रति इयन्ति, इमा नः हरी ता अच्छ वदतः ।

५ अतः वयमपि अतमेभिः श्व क्षत्रेभिः तन्वः शुभमानाः, महोभिः (प्रभावंध) एतान् उपयुज्महे; हे इद, त्व हि (एतां) नः श्रथा अनुबभूध ।

"Where was that practice of yours O Maruts, when ye asked me alone to slay the dragon? Verily terrible as I am courageous and mighty, I have humbled with my deadly weapons (the pride) of that enemy of mankind." 6

Much indeed hast thou accomplished for us with thy manly exploits (which are as it were) thy companions equal in might to thee. May we too accomplish as much, O almighty Indra, through our own deeds when we so desire it. 7

"I have slain Vritra, O Maruts, by the display of my own prowess growing fierce with rage; and for Manu's sake, these universally delightful and freely flowing celestial waters I have liberated with the thunderbolt in my hand." 8

Nothing can O Bounteous Indra withstand thy fury; among the gods there is none so wise as thou art and neither any one who has been or is to be born can ever approach thee in greatness. Do then what thou hast intended, O immensely mighty God. 9

६ हे महतः स्या वः स्वधा क आसीन् यन् माम् एकमेव अहिंस्ते समधत् । अहं हि उग्रः, तविषः, युत्रिष्मान् (अतएव) विश्वस्य दायोः (गरिमाणं) वयस्रेः अनमम् ।

७ हे वृषभ (इन्द्र) त्वं राक्ष अस्मे (स्वे भिः) पीत्यभिः समानेभिः युत्रेभिः भूरि चरथं । (तर्हि) हे शविष्ठ (कथं) महतः कृत्वा, यन् वयाम् (तानि) भूरीणि (वीर्याणि) वृणवाम ।

८ हे महतः भागेन तविषः बभूवान् स्वेन इद्विद्येन वृषम् वधीम् । एताः विश्वचक्षः सुगाः भयः अहन् (एकैः) वज्रबाहुः (स्वायत्ताः) यकार ।

९ हे मघवन् आते अगुत्तम् म किः नु, त्वावान् विद्वानः न वः (अपि) देवता, हे प्रवृद्ध न जातः प्राप्तिं जायमानः (त्वां) नरोते (तर्हि) यामि कुरिष्या (तानि) वृणुहि ।

"To me alone must be said to belong the transcendent power: whatever I dare with a firm will I do achieve; Fierce but wise as I am, O Maruts, I Indra am alone the lord of whatever I have created." 10 (25)

"Now O Maruts has your praise given me pleasure, your most delightful hymn which, O heroes my friends, ye have made for me—for Indra tho most aborable hero, for me your friend and your soul, with all your heart." 11

"Here are these (Maruts) before me shining pleasantly and invested with spotless vigour and glory. O ye Maruts clad in golden splendour, with great regard you had propitiated me ere this, so have ye propitiated me even now." 12

Who has indeed O Maruts, glorified you hero in this world? Come hither friends, to us who are your friends; (come) ye brilliant Maruts that inspire us to sing hymns breathing devotion, and take heed of these our Rites of the true Faith. 13

१० (हे मरुतः) विष्णु ओजः एतस्य मे चित् अस्तु (यतः) या तु मनीषा दक्षिणान् (तानि) कृण्वे । हे मरुत. उग्र. विद्वानः अद्-इद् इत्-यानि च्यवम्, एषाम् ईशे दि ।

११ हे मरुतः, अत्र (वः) रतोमः माम् अमन्दत् (अपिच) हे नरः, यत् धुःय ब्रह्म मे (यूय) चक्र (तदपि मां अमदत्) । (यतः एतद् ब्रह्म) सुमत्सय, इत्ने, इद्राय- (नाम युष्माक) सस्ये (किं बहुना वः) तन्मे मत्स, यूय मे सत्सय तन्मभिः (चकृद्वै)

१२ अनेष. च, अय. इयथ आ दधानाः एते (यूय) मा प्रति रोचमानाः एवेत् । हे मरुतः (यथा यूयं) नदवर्णा (पूर्व) सचक्ष मे अरुहान्त, (तथा) नूतम् अपि छदयथ ।

१३ हे मरुतः यः अत्र कः तु ममहे, हे सत्सयः, सत्तीन् (अस्मान्) अरुह प्र यातन । हे विद्वाः (यूय) मम्मामि अपिवातयन्तः एषाम् मे ऋतानाम् (उषसतानाम्) नवेदाः भूय ।

As from one worshipper to another goes the talented poet, so has the genius of the honoured Manya turned you hither; come hither quickly then O Maruts, on to the sage; it is to you that the singer has these prayers addressed. 14

This your hymn O Maruts-this your prayer comes from Mandarya an honoured poet. Come hither with refreshing vigour for ourselves, so that we may have that branch of comfort, a strong defence that flourishes quickly. 15 (26)

१४ (हे मरुतः) यत् आ दुवस्यात् दुवसे चारुः न, (मान्याय) मान्याय केषः (वः) भगवन् चक्रे । हे मरुतः, इमं विप्रम् अष्टा ओषु वर्तन्, इमा ब्रह्मणि जरिता वः अर्चन् ।

१५ हे मरुतः, एषः स्तोमः, इव गीः च, मान्याय चारुः मन्दाचार्य वः (अविहृत्य शर्वितारित) ।
(अतः) तन्वे इमा वा याक्षीष्ट, (वः) दधम् दधाम् च विद्याम् रजदन्तु इजन्तु च (भुञ्जामहि)

Ādhyaya 4.

S O O K T A 166.

R'shi-Mitravarunoagasti; Deity-Marut.

Now let us sing their own primeval exploits, to (the Maruts') host that makes its appearance with a rush,—to that harbinger of the Almighty Hero. O mightily roaring Maruts, as with a torch in one hand and sword in the other, exhibit ye Powers, your heroism on your way (to this earth). 1

Bringing like parents to their own dear son the gift of sweet affection, the fiery but mirthful Maruts disport themselves gaily at the sacrificial gatherings. They the Rudras with their favour approach the worshipper; and self-powerful as they are, they will never suffer him to be harmed who offers a sacrifice. 2

To whomsoever that offers prayers with oblations, these immortal guardians have given both heavenly and worldly wealth; for him, like sincero friends, these Maruts that bestow happiness bedew the vast cloudy regions with refreshing rain. 3

Your steeds though thoroughly self restrained have whenever they rushed along, shaken with their mighty tramp the aerial regions. All the worlds as also the human quarters quail with terror (at your approach), but nevertheless your march appears splendid as ye advance with your levelled spears 4

१ रभसाय जन्मने त्र्यम्बराय (इन्द्राय) केचय (मरुद्गणाय) ता (देवा) एव महित्वं बोधाय नु । हे त्रिविधः शस्त्रः महतः यामन, (पाणी स्थितेन) ऐवेव युधत्तु तन्निपति यतन

२ नित्यं सन्तु न (मरुद्गण) मधु उपविशन्ते (एते) पृथग्यः क्रीडन्ते (महतः) विश्वेषु क्रीडन्ति । रक्षाः नमस्विन्य अवगा नमन्ति, स्वतवसः दन्विषुतम् न मर्षन्ति ।

३ १ (एते) ऊमायः अमृताः दन्विषा रदाशुषे वरुणे (मरुद्गण) रायः पोष च अरासत, अम्यै नयोधुवः महतः हिता इव पुष्टरत्नांसि पयसा उक्षन्ति ।

४ (महतः) ये (एते) नः पृथायः स्वयत्तासः (ते यदा राहु) प्र अग्रजन् तविशोनि. रजांसि वा अ-यत । (युष्माकं निर्गमने) विश्वा धुवगानि दृष्ट्या च ममन्ते (परं च) स्वयत्तासु ऋषिषु यः यामः चित्रः (राहु) ।

When these heroes charging with a tremendous rush have with their thunder made the mountains reverberate or have shaken the heaven's vault, every lordly tree totters with fear, and each shrub is tossed about whirling like chariot wheels.

5 (1)

Formidable Maruts! Ye whose serried ranks none can injure, fulfil with your characteristic benevolence our holy desires. See, here your lightning with its gory jaws crunches (the wicked), as a well-directed dart lays low the wild brute.

6

They whose boons are lasting, favours uninterrupted, but whose weapon of lightning is deadly, have been praised in the sacrificial assemblies. They sing loudly their favourite song at the time of tasting the exhilarating beverage, for it is they that know full well the ancient heroic deeds of the Almighty Hero.

7

As if with towns fortified a hundredfold, ye shield from insults and sin that worshipper whom, O Maruts, ye show your favour; and O fierce, mighty and honoured Powers, (ye protect) that man from reproach while he is engaged in maintaining his family.

8

In your cars all good lucks and O Maruts, all powers are so crowded, that they are struggling as it were to get a place therein. Round your shoulders, while you are on march are slung the quoits, and your chariot-axle is such that it rapidly turns all the wheels (at once).

9

५ वरुणोः स्विष्यमाः (मरुतः स्वनिः स्वनेन) पर्वतात् नदयन्तः, दिवः वा पृष्ठं अनुच्युतः, (तद् दे मरुतः) च. अन्मा विभ. दनरपतिः भवते, ओषधिश्च रथयन्तीव प्र जिहीते ।

६ उमाः मरुतः, अरिष्टमासाः यूय मुचेतुना नः सुमतिम् पिपत्तं, (पश्यन्) यत्र वः दिव्यु (विष्णु) इन्द्रिदंती मुधित्वा बर्णा पथः द्यः, (अथर्वन्) नि स्थितिः ।

७ (एते हि) श्वभेदेणाः, अनवभ्रातृपतः, अन्तनुषागः (मरुतः) विरेधेषु सुवृतः । मदिरस्य (सोमस्य) पीतये श्वेप्र अचन्ति, (यतः) वीरस्य (इन्द्रस्य) प्रथमानि पौम्या विदुः ।

८ मरुतः यम् (मत्तजनं) आवत, तम् मत्तमुजिभिः पुभिः (द्यः) अभिचुतात् धवा च रथानः (तथाहि) हे उमाः तवमः विरिष्टानः य जन पाथन (तमपि) तनयस्य पुष्टिषु (उद्विगतात्) संग्गात् (रथान्) ।

९ हे मरुतः व रथेषु विधानि भद्रा तांशानिच निशरपुत्रेव आदिता । वः प्रपथेषु (वः) अतेषु आः (परिभ्राता इव) लादय (दोलापद्वये), वः (रथस्य) अशः युक्ता समयाविवि ष्यते !

With a number of victories upon their manly arms, with ornaments flashing vividly on their chests, with pure white garlands round their necks and with sharp edges to their weapons, the Maruts have spread out their glory as the birds stretch their wings. 10 (2)

Exalted in their grandeur, pervading and majestic, they are visible from afar as are the heavens (lit up) with stars; exultant, sweet tongued and their mouths resonant with (heavenly) songs, the Maruts united to Indra proclaim his praises all around. 11

Beyond praise O noble Maruts, is your greatness, and enduring is your bounty like the realm of the Infinite. Even Indra himself does not repudiate that (boon of yours) by forsaking the pious man whom you favour. 12

Such, O Maruts O immortals is your love, that the favour you have shown to your singer will last through even the future age. And having with sentiments like these granted a hearing to the (suppliant) man, the Maruts have become famous by their miraculous deeds. 13

O ubiquitous Maruts may we be ever prosperous through the plenitude of your mercy, may our religious race spread over these regions; and by means of these sacrifices may I attain my hearts' desires. 14

१० नर्येषु बाहुषु भूरीणि मद्रा, वक्षः सु रजसातः अश्रवः दक्षमाः, अनेषु एताः, पवित्राणां धृताः, (एवं सन्तः) वयः न पशान् प्रियः वि अत्रु भिरे ।

११ मद्रा महान्तः, विभ्नः विभूतयः ये (एते) मरुतः रत्नभिः दिव्याः (लोकाः) इव दरेदमः । (तै) मद्राः सुविदाः आसगिः स्वरितारः, इद समिद्राः (त) परिभ्रमः च (गच्छति) ।

१२ हे सुजाताः मरुतः, यः तत् महित्वम् (भवति यत्) अदितेः प्रतमिव वः दातुम् पुरोषम् (भवति) । यस्मिन् सुकृते जगाम अराध्यम्, तत् (वः दातुम्) इदः वन त्यजसा वि चक्षुणाति ।

१३ हे अमृतायः मरुतः, तत् वः जामित्वम् यत् शसम् आकृत (तत्) परं युगे (अपि) पुष्ट, अथा प्रिया मनवे धृष्टिम् आव्य, नरः (मरुतः) दसर्गः साकं आचिद्विचिरे ।

१४ हे-भुसताः मरुतः येन सुष्मावेण परीक्षता (राया) दोषं शशनाम् । यत् (भवति) जनायाः (स्वस्मिन्) इजने आ ततन्त् तत्, एमियंभेभिः (मे) इष्टि-अभि अय्याम् ।

This your hymn O Maruts this your prayer is sung by the good poet Mandarya; may it bring holy energy to ourselves that we may find in it the strengthening support which develops quickly. 15 (3)

SOOKTA 167.

Rishi-Agastya; Deity-Indra.

O Indra lord of the bay steeds, may thy thousands of those succours, thousands of those loftiest and refreshing powers, those thousand varieties of (divine) grace, and thy thousandfold holy strength, come unto us to enrapture our hearts. 1

May the Maruts approach us with their excellent boons, with their great heavenly succours. They (the Maruts) surely wield miraculous powers, since their noble steeds-the Niyuts can fly beyond even the limits of the (boundless) ocean. 2

There a damsel of exceptional beauty soft as butter and radiant as gold ceaselessly attends on them as does their spear (which never forsakes their hands), now closely veiled like a mistress moving in the harem, now visible like a lady appearing in a public assembly or now like the sonorous praise offered at the sacrificial gatherings. 3

The brilliant and indefatigable Maruts embraced the young maid (Rodasi) as if she alone was loved by them all alike. The gods the Maruts, awful though they are, did never yet desert her but enjoyed for love the company of that joy-enhancing maid. 4

१५ हे मरुतः एषः वः स्तोमः इयच मी मानस्य वारोः मानदार्यस्य । इषा आ वारोऽष्ट तन्वे, वयम् इषम् जीर दानुम् वृजनम् विमान ।

१ हे हरिवः इद, ते सहस्र उतयः सहर्य मूर्ततमाः इदः सहर्य रायः, (अपिच) सहर्यणि वारः नः मानस्य नः उप यन्तु ।

२ सुम वाः मरुतः उज्येष्टमः वृद्धिर्नि वा अदोति. नः मरुत आ वातु । एष वन् एषो परमाः निरुतः समुद्रस्य पारे चित् धनयन्त ।

३ धृताची, दिग्य निधि, सुधिता (पुत्रादशी वर चिा योषा) देवु (मरुसु) मिम्यश्च, उपरान ऋष्टिः । (सापि कदाचित्) शुद्ध चरन्ती मनुषः योषा न (निगूढा, कदाचित् च) विदध्या वारु इव सभावती सं (दश्यते) ।

४ शुक्राः अयासः नरतः (तदा) यव्या परामिनिष्ठः, साधारण्या (सीदा) इव, । योषाः (अपि ते) रोदसी न अपनुदन्त (किन्तु) देवाः (ते तां) इष र १ व ४ उपनुत ।

What time Rodasi—that celestial beauty with curled locks and a hero's heart, fixed her choice on the Maruts to attend on them who had already submitted to her love, she in her refulgent form approached their chariot with a lovely gait, as does the solar light closes in upon his car in the skies.

5 (4)

While the youthful Maruts were seating, in their car, that charming young maiden wedded to joy and mightily influencing the sacrificial gatherings, the choir of worshippers with oblation in hands and pouring out the Soma, sang forth, O Maruts, your praise in their adoration.

6

How variously do I sing the glory of these Maruts which is at once laudable and true. It is this: that tho their spirited, self complacent but faithful consort always brings with her the most auspicious Ladies (of the clouds).

7

(It is also your greatness that) Mitra Varuna and Aryaman preserve (the worshipper) from sin, and chastise the evil doer; and besides, even unmoveable and unshakable things may be overthrown but the generous worshipper is always favoured with prosperity.

8

No body from among us—whether of the present age or of the ages gone by has ever reached the utmost depth of of your might O Maruts, who when waxed furious with rage and valour, like oceans suddenly surround and overwhelm the foes (of the pious).

9

५ यत् असुर्यां, विपितस्तुका, वृमणाः (एतादृशी) रोदसी (मरुतः) सचर्ध्व ईम् ओषत्, (तदा) सूर्या इव नभसः इत्यान, (सा) खेपप्रतीका (रोदसी) विवतः (मरुतस्य) रथम् आ भगात् ।

६ (हे) युवान- (ता) शुभे निमित्तो, विद्वेषु पत्राम् युवतिम् (स्वे रथे) आ अस्धापयन्त, यद् हे मरुतः व हरिष्मान् सुतसोम दुवस्यन् (च) अकं (वः) गाय गायन् ।

७ एषा मरुता यो महिमा वक्ष्यः सत्यः (च सः) अस्ति, तम् प्र वक्षिम । यद् ईम् अहं युः (चापि) रिपरा वृमणाः (रोदसी), शुभागाः चित् जनीः वदते ।

८ मित्रावरुणी अयमाय ईम् अवशात् पान्ति, अप्रसस्ता- (अपि अन्विष्य) नयन्त । उत अच्युता दुवाणि (अपि) प्यबन्ते (परच) हे मरुतः ईम् दातिवारः सावधे (खड्ग) ।

९ हे मरुतः अस्ते (मानुषेषु ये केपि) अन्तिजु गारातात् चित् (शु तेगपि) वः शवसः अन्त न आपु । ते धृष्णुना शवसा शशुवांसः द्रव्यः अर्णः न थपता परि स्युः ।

May we the favourite worshippers of Indra—praise him today tomorrow and for ever, at the sacrifice as well as on the field of battle. We have extolled him ere this, and we shall do so hence forward with all our heart. May then the Lord of the heroes be with us. 10

This praise is for you O Maruts, this hymn is sung by the worthy poet Mandarya; come to us with your refreshing power, that we may enjoy that branch of comfort,—that strong support which prospers quickly. 11 (5)

S O O K T A 168.

Rishi-Agasti; Deity-Marut.

At Every sacrifice, whatsoever worshipper evinces a most earnest desire to adore (all of you) at one and the same time, is yours. You all heartily welcome every hymn sung by the godly man, and may I turn ye hither by hallowed hymns for the greatest happiness of the two worlds and for my own welfare. 1

(Firm) like a mountain, self-born and depending on their own power, they that shake the world have made their appearance for (bringing) refreshing strength and light (to men). Countless like the surging waves of the ocean verily they the mighty Maruts are worthy of praise like the celestial kine. 2

As the juice pressed from fresh and full-grown stalks of the Soma plant, creates when quaffed a delightful sensation in the heart, so do the Maruts dwell in the minds of pious adorers. Round their necks cling necklaces like (the twining arms of) a fascinating maiden, and in their hands they carry a sword and a quoit. 3

१- इन्द्रस्य प्रेष्टाः वयं समये (यं वा) अद्य, अः (तदुत्तरं च) वयं (त) बोधेमहि । पुरा । वय । (ते) नः महि च (स्तुतवन्तः), अनु द्यू च (इतः परमपि स्तोत्र्यामहे) तन् ऋष्याः नरां (मन्त्रे) नः अनुप्यात् ।

११ हे मरुतः एवः वः स्तोमः इयं गोः मान्वाय कारोः मान्वायस्य (तत) तन्वे इषा आ यासीष्ट, वयाम् इषम्, जीरदानु वृजनम् विद्याम ।

१ (हे मरुतः) यशायज्ञा समना तुतुर्वणिः (यो भक्तः सः) वः (अस्ति), वः देवयाः उ धियधिर्न (स्वातः) दधिष्वे, (तस्मात्) रोदम्योः महे शुविताय, अथसेच सुवृष्टिभिः यः अवांचः ववृत्ताम् ।

२ स्वजाः, धृतयः ये (मरुतः ते) वज्रासः न (स्थिराः) इयं, स्वध (वितरणाय) अभिजायन्त । (एते) उक्षणः अपां कर्मवः न सहस्रियासः, गावः न आसा वन्द्यासः ।

३ तृप्तंशवः सोमारः सुतासः नः पीतासः न हस्तु (एतुद्वयति तद्वत्) ये दुवसः (हस्तु) आसतं, एषा भंष्टु (माला) रभिणीव ररने, हस्तेषु यादिय इतिथं सं दधे ।

Down they have lightly descended in their self-yoked car. Will you yourself O Immortals now urge on (your steeds) with the whip? (What wonder that) untainted and mighty by nature, the Maruts armed with flashing spears could upset the firmest objects. 4

Who amongst you O Maruts armed with the spears of lightning directs you from within, as move the lips by the power of the tongue. You rush out of the heaven's vaulted dome when on your way hither, you are as it were seeking refreshing strength (for us), and spread everywhere like the motley coloured beams of the Sun. 5 (6)

What farthest, what nearest limit can there be to this vast ethereal region whence O Maruts ye have come out? But when ye with the blow of your bolt scatter like chaff the clouds firmly held together, ye dart clean across that (very) glittering ocean. 6

The victory won through your aid long endures, & sparkles with heavenly light; it is brilliant, it results in happiness and O Maruts, is copiously fruitful; so also is your boon auspicious like the gift of a liberal giver and comes (upon the worshipper) to his great astonishment, with the sudden swiftness of the bolt from the blue. 7

Under the stress of their fellies, the heavenly seas roar, when they (the Maruts) utter the voice of the thundering clouds; and the lightnings smile merrily when they flood the earth with the heavenly fluid. 8

४ (येषां) स्वयुक्ताः (अथाः) दिव आ येषां अब ययुः, हे अमर्त्याः (तान्) कथायामना (मनाक्) चोदत, १ (एते) अरेणवः, तुविजाताः भ्राजश्छयः मरुतः दृष्टानि चिद्व अचुच्युः ।

५ हे ऋषिर्बिभृतः, मरुतः, हन्वे जिह्वा, यो नु अत यः स्मना रेजति ? इषां यागनिन । (युय) धन्वच्युतः, अह्नयः एततः न पुरुषपाः ।

६ हे मरुत यस्मिन् (रजसि) आयत्र, अस्य मङ्गो रजसः पर उस्वि अवर (जावि) कः । यद् सहितमपि भद्रिणा विपुरेव च्यवयथ, (तद्) त्वम् अण्वम् च वि पतय ।

७ यः अमवर्ती, स्ववर्ती लेपा विपासा सातिः न, हे मरुतः यः शतिः (अपि) भद्रा, पृणतः दक्षिणा न पृथुजयी, अनुयैव (च) जजर्ता ।

८ यद् (मरुत) अत्रियौ वाच उदारयन्ति (पर एतेषां) पविष्यः सिंघवः प्रतियोभति । यदि मरुतः प्रुतमृष्टवन्ति विपुतः (अपि) पृथिव्यां भव समन्त ।

Prishni has brought forth to fight (the great battle of virtue), this array of resplendent and untiring Maruts. Valiant as they are, they exhibited their fierce might and instantly the world witnessed refreshing order (in place of chaos). 9

This praise is for you O Maruts, this hymn is sung to you by the worthy poet Mandarya. Come to us with (your) refreshing strength that we may enjoy that branch of comfort, the strong support which prospers quickly. 10 (i)

S O O K T A 169.

Rishi-Agastya; Deity-Indra.

It is thou O Indra that dost shield these worshippers (of yours) from the perfidy of persons, however great: however strong they may be. O thou Lord of the gods, all knowing as thou art, fetch for us whatever blessings that are dearest to thee. 1

It appears, O Indra that the wise (heavenly powers) guiding the destinies of mankind and protecting people by exterminating the wicked, have been ordered by thee to be ready; for, see there the phalanx of the Maruts has set out with enthusiasm, to win the battle that shall ensure the shedding of the heavenly light. . . . 2

That weapon of thine is (always) ready for us O Indra, and the Maruts also have at this time put forth all their terrible might. Thus as the blazing fire envelops the brushwood or as the floods of water encircle an island, so do Indra and the Maruts hold (in their hands) all the blessings that are meant for us. 3

१ मरुते रणाय पृथिः अयासां मरुतां स्तेषु अनीकम् असुत । सप्ततसः ते अभ्यम् अन्नयन्त, आत दन् (जनाः) इषिरां स्वधाम् पर्यपश्यन् ।

१० हे मरुतः एषः नः इतोमः इयं च गीः मान्दस्यद्वायोः मांदायंस, (तद्) सन्ने, इषा आयायांश्च, ययां इयं,—जीरदानु वृजन विद्याम् ।

१ हे इन्द्र यतः महः चित् महः चित् स्वमहा स्वम् एतान् वरता अदि, सः मरुतां देवः चिद्विमान तव प्रेष्टाः सुन्मा नः वनुष्व हि ।

२ हे इन्द्र मरुतेश्च निः पिथः विश्वरूपाः विद्वानासव ते (देवासः) अयुधन्त (इव, यतः) इतमाना मरुतां एमुतिः स्वर्मान्द्रस्य प्रथमस्य सती (अयुज्यत) ।

३ हे इन्द्र सा ते ऋषि अस्मि अम्यक्, मरुतः (अवि) सनेमि अथ दन्ति । वृद्धान् अदिः चित् हि इव मरुते, (यद्वा) आपः दीपं न प्रयांसि दपति ।

Grant unto us, O Indra, that (indescribable) divine wealth just as thou hast already bestowed on us (wordly) opulence in the shape of a mighty guerdon. We have praised thee; and hymns that pleased thee have heaved our hearts with holy vigour as the breast of the wind is surcharged with sweet odour. 4'

With thee O Indra, there abides that most victorious wealth which fulfils the desires of every pious soul; may then the resplendent Maruts who would, as it were, go out to meet (thy worshipper) show their kindness unto us. 5 (8)

Go forth to succour thy great heroes that rain bounties; and exert thy power hero in this mundane world; see, here has stood in readiness this team of brawny speckled deer, like a king's armie standing on the field of battle. 6

Here is heard the roar of these terrible and swift Maruts as they are rushing onward, who with their onslaughts smite down the evil-doer that would assault his own friends. 7

Thou, O Indra, coming with the Maruts, vouchsafe unto the descendants of Manu a boon which should dispel sorrow, assure universal welfare and bring the light (of knowledge) to the forefront. Thou O God, art praised even by the honoured gods; may we enjoy, therefore, thy strong support that flourishes quickly. 8 (9)

४ हे इन्द्र त्वं सु नः आजिष्टया दक्षिणया रातिमित्रं तत्परि दा, त्वं सुतथ (तामिः), याः ते चकनन्त (ताः) मयः वायोः स्तनं न (भक्तान्) वार्जः पोषयन्त ।

५ हे इन्द्र, कस्य चित् ऋतायोः प्रणेताः तोषतमाः रायः त्वे (एव); (तद्) ये (भक्तानां) पुत्रा गान्धर्व-
न्तीव स्म, ते देवाः मरुतः नः सु मृष्यन्तु ।

६ हे इन्द्र, मीळुयः, महः तुन् च प्रतीय याहि; आपिबे सदेन यत्तव । अयं यत् तोषे अयः पौर्यामि न,
एषां पृथुव्रातः एताः तस्युः ।

७ घोराणां, अयासां, आयताम् मरुताम् उपदिः प्रति हृष्ये ये (ते) पुतनायन्तम् मर्त्यम्, ऋषयान् न,
अमः सर्वैः । पतयन्त ।

८ हे इन्द्र, त्वम् मरुदिः (भागवत) मतिभ्यः, चित्रजन्वा, गो भद्राः शुश्रूः इद् । हे देव त्वं स्तनाभेभिः
देवैः स्तव्ये, (तद्) इयम्, जीरदानुम् शनम् विद्याम् ।

S O O K T A 170.

Rishi-Agastya; Deity-Indra.

Neither today nor tomorrow, who then can comprehend what the future shall bring forth? No sooner we may think of addressing ourselves unto another's mind, than our own plans carefully worked out necessarily come to naught. 1

Why wouldst thou slay us, O Indra? the Maruts, are thy (younger) brothers. Treat them with kindness, and pray, suffer us not to be killed in battle. 2

Brother Agastya, our most intimate friend as thou art why is it that thou shouldst disregard us? We have seen through thy mind; to us alone thou wilt not give anything. 3

(Pray do not be displeased) let the altar be prepared and let the sacrificial fire blaze up; instantly then both of us shall to thee perform a sacrifice that brings the mind to reflect on (things) immortal. 4

Lord of (immortal) wealth, thou dispensest objects that are longingly sought; thou, lord of friends art the most bounteous among all our friendly supporters. Speak then thou, O Indra, kindly with the Maruts and partake of our offerings at the proper time. 5 (10)

१ न नूनम् अस्ति, नो यः; (ततः) यद् अद्भुतं तद् को वेद । अन्यस्य चित्तम् अग्निं संचरेण्यम्, उत (च) अघातम् विनश्यति ।

२ हे इन्द्र नः किं निषांसि ? मरुतः तव भ्रातरः, तेभिः साधुया कल्पस्व, समरणे नः मा वर्षाः ।

३ हे भ्रातः अगस्त्य- (नः) सखा सन् अस्मान् (एव) किम् अति मन्यमे ? (तव) ते मनः यथा (तथैव) विद्मः; (यद्) अस्मभ्यम् इव न दिश्यामि ।

४ (प्रसादय,) वेदिम् (ऋत्विजः) अरं कृण्वन्तु, अग्निं पुरः समिन्धताम् । तत्र अमृतस्य (अपि) चेतनम् (एतादृशं) ते यज्ञं तेनवान् हन् ।

५ हे वसुपते स्व वसूनां ईशिते, हे मित्रपते, भेषः त्वं मित्राणां (आपि ईशिते) । हे इन्द्र त्वं मरुद्भिः सं वदस्व, अश्व-इषीषि ऋतुया प्र अशान ।

S O O K T A 171.

Rishi-Agastya, Deity-Marut.

To you I repair with this obeisance. With excellent hymn I beseech your good graces of you that hasten to succour us. Be pleased, O Maruts, willingly put aside your wrath, and unyoke your horses. 1

To you is addressed this hymn with a sincere adoration, the hymn which O gods, I have carefully uttered with heart and soul. Come ye unto us, ye that heartily accept it; for, verily ye make prosperous only those that pay homage unto you. 2

May the Maruts praised by us be gracious unto us. May also He the most beneficent Maghawan being praised, extend to us his favour; and let the charming thicket (of your spears), O Maruts, be ready for us all the day while to help our triumph. 3

From this furious Indra, I ran away, O Maruts, trembling with fear. For you the offerings had been ready, but we had to put them aside, for which you will pardon us. 4

१ (हे महतः अयं) अह एना नमसा व एभि, तुराणां (सुष्माकम्) सुनतिं भिक्षे । हे महतः वेद्याभिः रराणां, हेतः नि घत, अभान् वि सुचध्वम् ।

२ हे महतः एयः नमश्चान् स्तोमः वः (एय), सः हृदा तष्टः, हे देवाः (स) धायि । (युवं) जुषाणाः स्म मनसा उप आयात, युयम् हि नमस इत् त्वायः म्य ।

३ स्तुतातः महतः नः मृक्यन्तु, उत शंभविष्टः मपवा (य) खुतः (सन् मृक्यन्तु), हे महतः (अस्माकं) जगोषा, विश्वा अहानि, (सुनिहितानां) वः (ऋतीनां) शोम्या वनानि उर्ध्वा सन्तु ।

४ हे महतः अस्मात् तविपात् इदात् अह भिया रेजमानः र्पमाणः (व अवेमि) । इह्वा सुष्मभ्यं नितितानि आगन् । तानि आरे चह्म, (तद्) नः मृक्यत ।

Through whom the Mânas had the good fortune to perceive the divine light, when the everlasting Usbâs had shed their lustre with a will. O Formidable God that showerest thy favours, (coming) to us with the formidable Maruts, vouchsafe unto us thy glory; and grant us, O Eternal God the powers of endurance. 5

Protect us, O Indra, thy valiant heroes, and be reconciled with the Maruts. Victorious thou art recognised as the friend of those sage powers (the Maruts); may we enjoy, therefore, thy vigorous support that flourishes quickly. 6 (11)

S O O K T A 172.

Rishi-Agastya; Deity-Maruts.

Marvellous be your approach, O bounteous gods. Wonderful may it be, through (the exhibition of) your might, ye Marut, whoso beams gleam like serpents. 1

Far be it from us O bounteous Maruts—your dart that rushes straight (on to the foe); far from us be also that stone which you hurl (against the sinful). 2

Surround and cut off the henchmen of Trinaskanda. Elevate us, O bounteous gods, that we may live an honourable life. 3 (12)

५ शश्वतीनां (उपसां) शश्वतः प्युष्टिषु, येन (ताः) उरसाः मानासः चितयन्त दे वृषभ, सः (त्व) सविरः सद्दोहाः च (तद्) उग्रः (त्व) उग्रैभिः मरुद्भिः नः भवः धाः

६ हे इन्द्र, त्वं सदीयसः शून् पाद्वि, मरुद्भिः अवघातहेह्यः भव, (तैः) सुप्रकेनेभिः सायसिः दधानः (तद्) इषं जीरदानुं वृजनं विज्ञाम ।

१ हे सुदानवः वः मामः चित्रः अस्तु, हे अहिमानवः मरुतः, (सः जम्भः) कर्ता चित्रः (मयतु) ।

२ हे सुदानवः मरुतः, सा (द्विपयु) ऋषती सा वः शरः आरे (अस्तु), (अपिच) यम् अम्यथ (सोवि) अत्मा आरे (अस्तु) ।

३ हे सुदानवः, वृणस्मदस्य विरा परि वृणस्तु, जीवसे नः कर्मान् कर्त ।

SOOKTA 173.

Rishi-Agastya; Deity-Indra.

The Choir of Udgatris shall sing the hymn resounding the skies, that thou mayest be delighted; and we too shall sing loudly our psalm (with its airs) spreading everywhere like the light of heaven. The kine (in the shape) of celestial light unimpeded in their career shall also wait upon thee, when thou in thy divine form dost take thy seat on the kush grass. 1

With heroes the heroic priest shall adore thee, (humbly) presenting his offerings that thou shouldst taste them like a hungry lion; (and with this object), O praiseworthy God, the highly gratified priest and the esteemed manly worshipper with his wife, are propitiating thee with thought-inspiring strains. 2

The priest as he comes circling the three well-arranged stations (of Agni), returns with all the exuberance which autumn brings to this earth; and hence the charger neighs as he is being lead on, the Bull bellows, and the heavenly voice like a female messenger goes between the two spheres. 3

To him let us offer our choicest presents, while the faithful are singing to him their inspired psalms. May then Indra manifesting his might in miracles be pleased with them—he who like the Ashwins is easily accessible (to the worshippers) and stands ready for them on his car. 4

१ हे ईन्द्र, यथा ते (तथा) तमन्यं सान (उद्गाता) गायन्, (वर्षेच) तत् स्वरं वाङ्मनं च (संचं) अचमि । यः बर्हिषि सदानम् दिव्यं (त्वां) अदग्याः गावः धेनवश्च आ विवासन् ।

२ इना (ऋत्विज) वृषभिः (स्वाम्) स्वेदुर्द्व्यः यन् (त्वं) अग्रः मृगः न (तानि) अतिवृष्ट्यान् (तथा) अचन् । हे मृगे, मरुतुः होता, यजत्रः मन्त्रं मिथुना (स्वाम्) मनाम् प्र भरते ।

३ इन्द्र, यज्ञाय ते अग्रम् होता (अग्निः) मित्वा सप्त परि यन् नक्षत्रं, (स) शरदः गर्भं पृथिव्या आ भरत । न्यमानः अग्रं कदन्, गौः धवन्, (गाव्यनिध) वाक् दूतः न रोदमी अतः चरन् ।

४ अरमे (ईशाय) ता अपतस्य (एव दधीचि) बर्मे, देवयन्तः (अपि अरमे) चौत्तानि प्र भरते । (तद्) स्तनवां इन्द्रः (तानि) जुषोयन्, (स) नास्रवेयं सुम्यः रषिष्ठ्य ।

Praise that Indra who alone is truly magnanimous, warlike, magnificent and always on his ear ready to fight. He the showerer of bounties inevitably vanquishes in battle all of them that dare to oppose him; and it is he only, who dissipates the gloom that envelops this earth. 5 (13)

Verily in point of nobleness he surpasses all heroes. (He is so great and mighty) that even this horizon (that girdles the heaven) suffices not for his waist-hand. Indra in his form of firmament has wrapped up the earth (in his garment), and powerful by his own might he wears the starry heavens like a jewelled crown. 6

O Hero that defendest the pious in battle and art their foremost leader; to implore thee (to help them), this band of thy worshippers taking delight in sacrifice is with vigorous prayers propitiating thee O Indra the wise Prince (of men). 7

Our Libations joyfully rush to thee just as the divine showers coming unto these (people to cheer them) flow in raptures into the sea. (No wonder that) the voice of the universe should go forth to please thee, since thou in thy mercy dost show thy favour to princes and peasants alike. 8

In Him may we find the best friend and the strongest succours, and not in the solemn assurances of the valiant May Indra ubiquitous (though he is) dwell in our worship (graciously) crowning our piety and prayers with success. 9

५ यो ह सखा, यः शूरः मयका यः रथेष्टः । (यद्य) वृषष्वाद् प्रतीचः चिन् योर्धोयान्, ववश्यः तमनः चिन् विहन्ता च, तमु ईम् मुदि ।

६ यत् (इंद्र) महिना (विश्वेभ्यः) नृभ्यः प्र वृष्टः अस्ति इथा, अग्नेच कथं रोदसी अरं न । (अयम्) ईदः स्वया यान् वृजनम् न भूम सम् विन्ये, यान् ओपय मित्र भर्ति ।

७ हे शूर सतां उत्तमम् प्रपदि तम च त्वा यमन्तु परितययन्, (एते) ये नमोयमः क्षोणीः (ते त्वां) सूरि ईद चिन् मदे वार्जः अनुमदन्ति ।

८ यत् ते आपो देवीः (भुवि आगन्त्य) मनुदे आशु मदन्ति, एव हि मरुता ते दान् (भवन्ति) । यदि सूरिन् चिन् जनान् (चिन्) धिया वेपि, (तद् किं चिन्म यदि) विश्वाः गौः ते ज्ञेया अनु भूत् ।

९ नरां शंसः न, एन यथा सुपमायः स्वर्गद्वयः (तथा) अगाम । (अपिच नः मनः) न तुरः ईदः (अस्माकं) कर्म उक्था च नयनान् नः वदन् स्याः यथा अश्वत् (तथा भूयान्) ।

By the entreaties of the nob's minded and the prayers of the pious free from malice, may the wielder of the thunderbolt be our patron. Like persons hankering after the friendship of some king wisely ruling his realm, the worshippers seeking His heartfelt love are gratifying Him with sacrifices. 10 (14)

Here may be seen a sacrifice being performed in honour of Indra and there a depraved man roaming about unsettled in mind. Tho former (act of piety) is like an edifice erected near a stream for the thirsty, while the other is futile like the long road that soon tires out the impatient traveller. 11

Forsake us not O Indra in this struggle; hero is thy offering, O Almighty God on whom the other divinities attend. Great and bounteous as thou art, the worshipper's praise though not very fine is supplicating thee and tho Maruts alike. 12

This hymn of ours is addressed to thee O Indra. Lord of bay steeds, thou pleased thereby direct us in the path of virtue. Lead us on O God to the greatest Bliss so that we may find thy vigorous support that flourishes quickly. 13 (15)

१० नरा विष्णवेऽयं च शरीः न (अयम्) वज्रहस्तः इन्द्रः अस्माकं अगन्तुं पूर्वतिष्ठं सुशिक्षितं मित्रयुवः न, (एते इन्द्रस्य) मय्य युवः (ताम्) यज्ञैः उप शिक्षन्ति ।

११ (इच्छित्) इच्छित् यदं इदं कुरुष्व हि स्म, (इच्छित्) मत्तदा कुरुष्वः चित् परित्यज्य (इच्छित्) । तीर्थं अञ्च तातपाणम् ओको न (प्रथमं कर्म), तिस्रं दीर्घोवा आहोति (एतादृशं अपरम् कर्म) ।

१२ दे देवैः (युत) इन्द्र, अत्र कुरु मो पु नः (स्वाक्षीः), ते अवयाः अस्ति स हि । दे शुध्मिन् वस्य मे हविष्मतः यस्या गीः (ते) महः मीढुषः चित् महतश्च वन्दते (तां उपसृज्य) ।

१३ दे इन्द्र, अस्मे एषः स्तोमः तुभ्यं अस्ति, एतेन दे हरिचः नः गानु विदः । दे देव शुविताय न. आ वृहत्याः (येन) इष जीरदानु वृजन्तं विद्याम.

S O O K T A 174.

Rishi-Agastya; Deity-Indra

Thou art O Indra the sovereign of the gods; protect then thy heroic worshippers and preserve us too O supreme Spirit. Thou art the holy Lord, munificent and our saviour; thou art the Truth, the holy Treasure and the giver of fortitude. 1

When O Indra thou chastised the tribes that always defiled their tongue by foul speech, thou also didst demolish those seven autumnal castles which had been their favourite haunts. O immaculate Indra thou didst set free the rolling tide of the heavenly flood, and subjugate the dusky foeman to the sway of youthful Purukutsa. 2

Scatter, O Indra the hostile forces which are led by warlike leaders, and which O Indra praised by all, have (occupied and obstructed) the region of the sky. Watchful like a lion, guard day and night the never-quenched and quickly-promoting Fire in our homes, and (preserve also) our generous instincts. 3

Verily with merely the crash and glare of thy missile they (the enemies of the pious) have, to thy great glory, fallen down dead in their very places. Lo! He has fought and let loose the (heavenly) floods, has set free the celestial kine, and mounting his steeds, has at one stroke secured holy Power (to his worshippers). 4

१ हे ईन्द्र, ये च देवाः (तेषां) त्वं राजा, हे अपुर रक्ष (नः) स्वम् गृह्ण, अस्माकं पाहि । त्वं स्वर्गः मयशा, नः तद्व्याः त्वम् सत्यः वयमानः महोदाः (अग्नि) ।

२ हे ईन्द्र, यद् मृगवाचः विद्याः (त्वम्) दनः (तदेव ऋषीणां) शारदीः शमं (नाम) सप्त पुरः (त्वम्) दत्तं । हे अनवद्य, अर्ग्यः अपः ऋषोः, यूते पुरुकुत्साय (अस्य) दृष्ट रक्षीः ।

३ हे ईन्द्र (सतां द्विपता मेनाः) यान् (अष्टगन्), हे पुरुहूत येभिः च (घोः वृता ताः) शरपन्नीः वृत्तः नूनम् अत्र । अश्रुत, त्वय्याग दमे अग्निम्, अस्माकं च (दोषा) वस्तोः निहो न रक्षः ।

४ हे ईन्द्र, ते पवीत्वस्य महा (एव) ते (द्विपः तव) प्रवत्सव्ये सस्मिन् योनीं दोषन् नु । यद् (घ) दुषा अर्ग्यसि, गाः (च) अवमृजन्, तिष्ठन् हरी (त्वम् भक्षाये) वृषता वानान् मृष्ट ।

Bear, O Indra, unto Kutsa with whom thou art delighted the swiftest and straight-going steeds of Vayu. May the Sun's one-wheeled car roll towards us and may Indra the wielder of the deadly missile proceed to attack the evil-doers. : 5 (16)

Rightly thou art, O Indra, reputed to inspire the pious, and so, O lord of bay steeds, thou hast slain the tormentors of thy worshippers as well as those who give not in charity. It was only when, O Lord, they were knocked down by thee that they at once realised that thou art verily the defender of thy innocent creatures. 6

Truly has the bard in his inspired strains sung, O Indra, about thee that thou hast made this earth the covering for the wicked demon. Most merciful Indra has graced the three worlds by his wonderful munificence and has laid Kuyuvach by the heels in a combat on the field of battle. 7

Those ancient exploits of thee O Indra, the new bards also have sung. Thou hast subdued and vanquished numerous wicked tribes to put a stop to further fighting. Thou hast broken down the power as well as the strongholds of the ungodly and snapped the weapon of the unbelieving enemy. 8

With thy thundering voice thou hast set free the celestial waters obstructed by the demon Dhuni, to flow down in torrents like rivers. When O Hero thou would step beyond this ethereal ocean, carry across Turvasha and Yadu safely with thee. 9

५ हे इन्द्र, यस्मिन् (त्वम्) चाकूत् (तम्) कुत्स, चातस्य स्पृमन्तू कृत्वा अथा वद । (स) सूर्यश्च असीक्रे प्र वृहतात्, वज्रबाहुः स्पृधः अभि यासिषत् ।

६ हे इन्द्र, हे हरिः, (त्वम्) चोदप्रवृद्धः मित्रैरन् अदाशत् जघन्वान् । अपत्य वदमानाः ये (अरातयः) त्वया शर्ताः, (ते) आयोः अर्थमणम् (त्वाम्) सचा प्र पश्यन् ।

७ हे इन्द्र, अर्कमानी (त्वाम्) कविः रपन् (यद् त्वम्) दान्वाय क्षाम् उपभर्षणीम् कः । (सन्वम्) भगवा तिस्रः (भुवः) दागुचित्राः परत्, दुर्धणे च मृभि कुयवाच नि धेत् ।

८ हे इन्द्र ता ते सना नव्याः (अपि) आ अगु, अविरणाय (त्वम्) पूर्वीः नभःसहः अदेवीः (तेरां, य) पुरः न भिदः भिनत्, अदेवस्य ह्योः वधः (अपि) नवमः ।

९ हे इन्द्र त्वम् धुनिः, धुनिमतीः अपः, ध्रुवन्तीः तीरा न जगोः । हे शूर यत् समुद्रं प्र अतिपारिं दुर्वत्तं यद् यं स्वस्ति पारय ।

Indra, he thou ours everywhere,—Thou who art most merciful lord of men and of mankind. Grant us victory over all our enemies that we may gain thy vigorous support (which flourishes quickly). 10 (17)

SOOKTA 175.

Rishi-Agastya; Deity-Indra.

Rejoice thee; the exhilarating and delightful juice (the symbol of) thy glory thou hast quaffed as it were from this goblet. O Lord glowing with ruddy lustre O hero, quite worthy of thee is this heroic drink vigorous and capable of conquering in countless fights. 1

This exhilarating juice is heroic, delightful and most excellent—this our juice conquering, bringing gain, immortal and triumphant. May it go; O Indra, unto thee. 2

Generous as thou art O hero advance for the fulfilment of the desires of innocent men, and conqueror as thou art, burn with thy blaze the irreligious tribes like an (earthen) vessel. 3

१० हे इंद्र त्वम् विश्वं अस्माकम् स्याः, अयुक्ततमः (त्वम्) नरां नृपाता (असि) । स (त्वम्) विश्वार्ता नः स्पृष्टां सद्गोपाः (येन) इषं जीरदानुं वृजनम् विद्याम ।

१ हे हरिवः सन्निः, मत्सरः मदः ते मदः इष पात्रस्य (त्वया) अपायि, (अयम्) इंद्रः पार्त्ति, सद्गोपातमः वृषा (सोमः) ते वृष्णे (समुचित एव) ।

२ हे इंद्र, नः मन्दारः, वृषा, मदः वरेण्यः, सद्गोपा, अयसिः धृत्तनापाट, अमत्यः (सोमः) ते आपन्तु ।

३ (हे इंद्र) त्वमहि सन्निता, धारः, (तद्) मनुष्यः (सम मनो) रथम् चोदय, । सद्गोपा, (त्वं) अमत्रम् दत्तुम् (शृगंधं) पात्रं न शोचिषा ओषः ।

O wise and supreme Lord, taking away by thy divine power one of the wheels of the sun's car, upon chargers swift as the wind bear both Kutsa and death unto Shushna. 4

Most overpowering is thy might, and most extraordinary thy divine power; wherefore owing to thy prowess dealing death to the foes and yielding the highest bliss to the worshippers, thou art regarded as foremost in securing (to them) the allpervading energy. 5

Thou, O Indra, hadst been the supreme Bliss to the ancient sages, as water is to the thirsty; so I too should invoke thee with the same ancient prayer that I may enjoy vigorous support which flourishes quickly. 6 (18)

S O O K T A 176.

Rishi-Agastya; Deity-Indra.

Cheer up Indra, O joyous Soma, to secure to us the highest Bliss, and hero as thou art, enter thou the Hero's heart. Seething with rage, O Indra, as thou dost look about to attack the foemen, none (of them) dost thou find near thee. 1

४ हे कवे (इन्द्र) ईशानः (त्वम्) ओजसा सूर्यं चक्रं सुपाय, यातस्य अभैः, कुन्तम् वर्षं च शुष्णाय वह ।

५ ते मदः शुष्मिन्तमः हि उत क्रतुः शुर्वितमः । (ते) इवना बरिबोविदा (मदेन) अभ्रसातमः मंसीष्टाः ।

६ हे इन्द्र यथा पूर्वभ्यो जरितृभ्यः (त्वम्) तृष्यते आगः न मयदव बभूय, (तद्) त्वा ताम्निविदे भगु जोदवीमि, (तस्मात्) इयं जीरशानु इजनम् विषाम ।

७ हे इन्द्रो, नः वस्य इष्टये इन्द्रं मरिम्, (रवहि) । यथा (तद् तम् वीरं) आ विर, (हे इन्द्र) कृपायमायः इन्वसि (परं) शत्रुम् भन्ति न विन्दसि ।

In Him (O my heart), let all my praises be concentrated, in him who is the only one Lord of all creatures. Following his will, is settled our course of action, as the seed is sown in (the wake of) the furrows ploughed by a steer. 2

Thou in whose hands lies the precious Treasure of the fivefold creation, spy out him who hates us and slay him as with (shock of thy) heavenly bolt. 3

Those who would not (heartily) adore thee by pouring out the Soma, and would not delight thee (by their sincere adoration), slay every one of them however hard they may be to be detected, and let us have (a knowledge of) their craft—a favour which thy worshipper eagerly expects. 4

Him whose renown has been ceaselessly celebrated in songs throughout the two worlds, him, O energetic hero O Soma, Indra's sweet beverage, didst thou preserve in battles and wars. 5

Thou, O Indra, hadst been the supreme Bliss to the ancient sages, as water is to the thirsty; so I too should invoke thee with the same ancient prayer that I may enjoy vigorous support which flourishes quickly. 6

२ चर्पणीनान् यः एक (एव प्रभुः) तस्मिन् (इन्द्रे) मरिः आ वेदाय, यम् अनु स्वया (कर्म) उप्यते, दृष्टा यत्नं चर्पन् न ।

३ यस्व हस्त्वयोः पच धिनीनां विश्वानि वसुं, (स्वर्गं) यः अस्मद्भ्यु (तं) स्पाशयस्व, दिव्या अंमनिः इव तम् (च) जहि ।

४ धमुन्वतन, योन ते मयः तं (समं) दृष्टासं (माप्मानं) जहि, आस्य वेदनं अस्मन्नं दद्धि, (एतद्) सूरिः चिन् ओहते ।

५ यस्य द्विर्द्वयः (नरस्य) अर्केषु सानुयक् अमन्, (तनरं) आपः, हे इन्द्र इन्दो (त्वम्) आद्यौ वाजेषु च वाजिभ्यम् प्र आपः ।

६ हे इन्द्र यथा पूर्वैभ्यो जरितृभ्यः (त्वम्) कृत्यते आपः न, मयस्व, वसुम् । (अतः) स्वाताम् निविद्धम्, अनु जोहवीनि, (तद्) इष जीरदानुं वृजनम् विदाम्य-

SOOKTA 177.

Rishi-Agastya; Deity-Indra

The hero of men, permeating all animate (and inanimate) objects, the king of peoples, invoked by all is Indra. Praised as thou art, come down with thy succours hither to me having yoked thy vigorous bay steeds, thou desirous of listening (to my entreaties). 1

Thy swiftest steeds vigorous, noble and yoked at the prayer (of the worshipper) are, O Indra, worthy of the car of a hero like thyself. Mount on them and with them come down to us who are invoking thee O Indra as the Soma is being poured out. 2

Verily thou rainest the objects of desire; ascend then thy bountiful car, for hero is poured out the Soma mixed with sweet spices. Yoking O Lord of the world, thy two vigorous steeds, come hither to me by this downward path. 3

Here is being performed the sacrifice that reaches thee O God, here lies the victim, hero are being sung hymns to thee O Indra, and hero is the Soma poured out for thee. The Kusa carpet is spread out como then O Almighty God, seat thyself, drink our Soma and unharness thy coursers here. 4

१ त्वम् ईन्द्रः सर्वगिष्ठाः जनानां वृषभः, कुशीनां राजा, पुरोहित (धासि), सुतः (चक्षुस्) वृषणा हरी युक्त्वा भवत्यन् अवसा (यद्) मदिकु अर्वाद् उप आ यादि ।

२ हे ईन्द्र, ते ये वृषणः वृषभासः अत्याः उपरिपातः, मदा युजः (य) । सान् आतिष्ठः सेभिः अर्वाद् आयादि, हे ईन्द्र त्वा सोमे सुते हवामहे ।

३ वृषा (त्वम्) ते वृषणं रथं आ-तिष्ठ, सोम सुतः परिषिक्तं मधूनि । शितीनां वृषभः, वृषभ्यां हरीभ्यां (रथं) युक्त्वा, प्रवता मदिकु उप यादि ।

४ अयं देवयाः यज्ञः, अयं-मियेषः इमा मद्यानि, हे ईन्द्र अर्वा सोमः । (ईन्द्रं) बहिः स्तोत्रम् तु, राक् प्र-यादि (सोमं) पिब निषण्ण-ज-। ईन्द्र हरी-विभुज-।

Come down O highly praised Indra, to (hear) the hymns sung by the honoured bards of the Manas. Extolling (thy deeds) day and night, may we find thy refreshing support that flourishes quickly. 5 (20)

S O O K T A 178.

Rishi-Agastya; Deity-Indra.

As thou hast (that tender impulse) to listen to the prayers of the worshippers—impulse which prompts thee to succour the humble suppliant, we pray “Blight not our exalted aspirations, and may I discharge all my duties to thee who art the Life of all. 1

May not Lord Indra disappoint us in what the two sisters have done for us in their sphere. May He Indra, to whom are united the heavenly waters full of holy strength, vouchsafe unto us friendly love and youthful age. 2

Victorious with his heroes is Indra vigilant in battles; he listens to the call of the imploring bard, takes his chariot nigh to the worshipper who offers, and prompts an inspired utterance whenever he so desires, 3

५ सुश्रुत इन्द्र अर्वाह, मान्यस्य करोः द्रव्यानि उपजो याहि, (तव) अवसा (दोषा) वस्तोः (त्वां) एतन्तः (अमीष्टं) विद्याम, इदं जीरदार्तुं वृत्रनम् च विद्याम ।

१ हे इन्द्र यया जरितृभ्यः यती बभूव सा यद्दुष्टं धुष्टिः ते अग्नि (तद्) नो महयन्तम् अयं मा अपवृ, आयोः (च) विद्या आयः ते परि अदयाम् ।

२ यानु स्वसाय योनी नः (अयं) वृषवन्त, ता राजा इन्द्र म प शा दधत । सुनुवा बिन्द आयः अग्ने अवेदन् । (स) नः सदया वयस्य गमत् ।

३ इन्द्र इन्द्र वृमिः वृन्तु जेता नाधमानस्य करोष इदं धोता । दास्युः उपाके रथ प्रभर्ता, यदि च (यता भूत (द्वयः) गिरः उच्यन्ता ।

In this way, Indra the ornament of holy strength, loving to listen our prayers, has turned his attention to his affectionate worshippers; and hence it is that the song of the worshipper breathing the true spirit, celebrates His refreshing support even amid the tumult of battle.

With thy aid, O munificent Indra, we shall vanquish the foes obsessed with arrogance. Thou art our Saviour who brings about our elevation that we might gain thy refreshing support which flourishes quickly. 5 (21)

SOOKTA 179.

Rishi-Agastya; Deity-Raty.

Through many an autumn have I toiled night and morn, (only to see that) every day that dawns brings only old age (nearer), and old age must take away the youthful bloom of our bodies; (is it then unnatural that even) heroic men should seek the company of their ladies. 1

Even (many of) those personages of ancient times, who rigorously observed the Law of truth and who with the gods spoke only about the high truths—even they had to yield, but could not go to end of their vow (of celibacy). It is then quite proper that women should seek the company of their husbands. 2

४ एव (अयं) इन्द्रः पृष्टः प्रस्तादः, नृभिः मित्रिणः अभिभूतः। वित्राचि समये (अपि) यज्ञमानस्य सत्राकरः शंसः (अस्य) इयः स्तवते।

५ हे मघवन् यय स्वया महतः मन्यमानान् शत्रून् अभिध्याम, त्वं (नः) प्राप्ता त्वमु नः श्रेष्ठं भूः (येन) इयं जीरदानु वृजन विशाम।

१ पूर्वोः शरदः अहं शश्रमाणाः, दोषाः नस्तोः उपसः तरयन्तीः (एव); जरिमा (च) तनुतां प्रिय मिनाति, (एवं सत्यपि) वृषणः स्वयन्तीः संजगम्युः नु (किम्)।

२ येष्विह हि पूर्वं ऋतसापः आसन् (येन) देवेभिः साकं ऋतानि अवदन्, ते चित् भव भन्तुः, (ऋतस्य) अन्तम् न हि आपुः अभितः, प्रतीः वृषभिः स जगम्युः नु।

Think not that we have laboured in vain; the gods are protecting us and we have vanquished all our foes. (So too) we might win our stake in this life which affords a hundred benefits, as we both of us have been working in unison. 3

Ah! impatience has come upon me with the force of a torrent the current of which is checked (by a barrier); it has set upon me from here there and everywhere. Lopamudra overcomes me who I am manly and powerful; she though of the weaker sex, (with her blandishments) leaves me helpless who am wise and steady. 4

This Soma I implore (the essence of) which we have imbibed in our hearts, that he may pardon us any sin we have committed. Verily it is but natural that mortal man should cherish too many desires. 5

Agastya practised severe austerities as if toiling with the spade in his hand. He desired self-dependence, offspring and power. So acquiring formidable strength he developed the two classes and realised the truth of (divine) blessings (when he himself stood) among the gods. 6 (22)

३ न सृष्टा धान्तम् यद् (नः) देवाः भवन्ति, विश्वाः सृष्टः इन् अभ्यक्षवाच (च); यद् सम्यक् मिथुना (आवाम्) अभि अनाव, (यद्) अत्र शतनीपम् आनिम् जयाव इत् ।

४ सृष्टः नदस्य कामः सा.आ अगन्, इत् अमुतः इतिभिन् (अपि) आजातः, (इत्) सोपमुत् अवीत् (सत्यपि) धीर इयन् सो निरिणाति, अस्वन्तं च धवति ।

५ इत् अमुत् पीतम् (अतः) अतितः (वर्तमानं) सोमम् उप हवे यद् सोम आगः चरम् (च) तद् मु गृह्ण । मर्त्यः हि पुरश्चमः ।

६ अगस्त्यः ऋषिः सनिद्रः (इव तपता) सतमानः, अप.य, प्रजो, इत् (च) इच्छमानः, उमः सद् अवीत्, वनीं पुत्रोत्, (देवोत्पन्नं), सृष्टाः आदिपः जगाम ।

ANUVAKA 24.

SOOKTA 180.

Rishi-Agastya; Deity-Ashwins.

Your steeds gallop on with great ease although your car has been encircling the aerial seas. The golden (imperishable) fellies of your car are scattering sprays of nectar (as they roll on) when, ye that quaff the sweet beverage are accompanying the early Morn. 1

When ye arrive here before the (approach of the) swift holy sun beneficent to mankind and moving with various motions, prayers are offered to the effect that O Ashwins praised all-around and loving the sweet mead, our sister Usha may bring ye hither, for bestowing on us holy strength and refreshing power. 2

In the immature but luminous (udder) of the celestial cow ye have deposited mellow and exquisite milk; hence it is, O ye Ashwins whose form is Truth itself, that your worshipper (with a heart) pure as the wind coursing in the midst of jungles is adoring you with oblations. 3

Verily ye, for Atri's sake have turned the boiling liquid, at his prayers, into a fluid sweet and cool like a stream of water, whence, O heroes, O Ashwins, animal offering is made to you, and springs of honey speed on towards you like the wheels of a swift car. 4

१ हे (अश्विनौ) यद् युषोः रथः रजसि अर्जसि परि दीयत् (तदपि) वाम् अथाः सुयमासः, वाम् द्विरथ्याः पद्मपथं (पीयूषं) प्रुपायन्, (हे अश्विनौ) मध्वः पिबन्ता उपसः सवेधे ।

२ यद् युवम् अत्यस्य, विपदमनः सर्वस्य प्रथज्योः (सूर्यस्य) अथ नक्षत्रः, (तदा) हे विश्वगूर्तौ, हे मधुनी (स्रोता) हे यद् वाम् रथसा वाजय, इषे य (वाम्) भराति ।

३ युवम् (दिव्यायाः) गोः आमायाम् उल्लिखायाम् (वक्षणायां) पक् पूव्यं य पयः यद् अघतम् ।-हे पदपुं बनिनः अगतः ग्हारः (वातः) न शुधिः इविष्मान् वाम् यत्रते ।

४ युवम् इ एषे अत्रथे, यमे अपः क्षीरो न मधुमन्तम् अटणीतम् । तद् हे मरी, अश्विनौ वाम् यथ इति, (अतश्च) मध्वः रथ्ना-मृगा इव (नः) प्रतिपन्ति ।

That ye might bestow your gifts, would that I might turn ye hither, O wondrous gods, with offerings of butter, like Tugra's aged son. Your greatness surpasseth the watery and earthly spheres, and before you, the tissue of sin is torn to pieces. 5 (23)

O hounteous Ashwins, so soon as ye yoke your horses, ye by your divine nature create pure impulses (within the worshipper) who would adore you and who then might go anywhere he pleases like the wind. He a man of piety is invested with holy power that he may attain eminence. 6

Verily we who praise you are alone your faithful servants, and extol your deeds to the exclusion of the contemptible niggard. Wherefore O Ashwins, ye spotless heroes, protect him alone who has (nothing hut) God next to his heart. 7

Verily, O Ashwins, in order that he might appropriate the mightily flowing tide (of knowledge) the sage Agastya renowned amongst the best of men, has been imploring you by a thousand hymns melodious like the tunes of Karadhuni. 8

५ हे दत्ता, जित्तिः सौम्यो न, (अहं) वां दानाय, गोः अर्धेन च आवर्त्तनीय । आपः धोणी च दाम् माहिना सचते, हे यज्ञा, अहंसः गन्धुः वाम् (पुत्र) ज्ञानः (एव) ।

६ हे मुदान् यद् नित्यं नः युवेभ्ये (तदेव) स्वधामिः (भक्त्यदि) पुरंधिन् सज्जय । (ततः) मूर्तिः (सः) वातः न वेपथु (वाम्) प्रेषण (स) युवतः न (अस्य) गृहे वाजम् आद दे ।

७ वयं वाम् जरितारः सन्त्याः चित् हि, विपन्यामहे, पणिः वि हितवान् । अथा चित् हि स्म हे अग्निन्दी वृषणी अधिनौ (तं) अन्ति देवम् पापः हि स्म ।

८ हे अश्विनौ विदम्य (ज्ञानस्य) प्रब्रवणस्य साती, वरां द्रुपु प्रदास्तः अगस्त्यः करानुनीव (मंत्रपात्रैः) सुहृद्भिः (पात्रैः) युवां चित् हि अनुपुत्र चित्तवन् स्म ।

While, O swift moving gods, ye go about anywhere seated in your celebrated car, ye come to us in the form of a human priest. Vouchsafe then, O Nasatyas, the steed (i. e. a sharp intellect) unto our patrons that we too might share in their pre-eminence. 9

That exalted car of yours, O Ashwins, let us invoke with songs today for our great welfare—the car which with its felines ever intact, encircles the sky that we might gain a refreshing support which flourishes quickly. 10 (24)

S O O K T A 181.

Rishi-Agastya, Deity-Ashwins.

Ye most tender hearted High priests of refreshing strength and divine Wealth! When are ye going to bring (for us) something of that holy Water? Here we have performed a sacrifice and have offered the praises to you O Treasures of excellent objects and protectors of mankind. 1

Let your steeds, pure divine and swift, drinking heavenly water and impetuous as a squall of wind—the steeds vigorous, quick and with stout backs, bring you hither O Ashwins shining with a light all your own. 2

Your car provided with spacious seats rushes on like a torrent dashing down a slope; may that come hither for our welfare, that holy car of yours which swifter than even the mind, is pushing onwards with great force, O Ashwins eternal and perceptible by thought. 3

१ हे सगन्दा, यन् रयस्य मादिना प्रवहेये, (तदा) (कथित) मनुष्यः होता न (अस्मान्) प्र यायः ।
उत्वा हे नासत्या (नः) सुखिभ्यः (प्रशमय) सु अश्वम् धत्तम् (येन वयमपि) रयिष्याचः रयाम ।

१० हे अभिनी वाम् तम् नय्य अरिष्टनेमि वाम् परि द्याव रथं वयम् अथ (नः) सुविताय स्वांनः
हवेम, (येन) इय जीरदानुम् वृजनं च विद्याम ।

१ प्रेष्टौ, इवा रयीणां च अप्वयन्तौ सुवाम् यन् अश्वम् उत् निनीधः (तत्) कन् उ ? हे वसुधिति हे ।
जनानां अवितारी, अयम् यतः वाम् प्रवसितम् अइत ।

१ वाम् अश्वसः सुचयः पयस्याः वातरहसः, दिव्यासः, अस्याः, मनोजुवः, धृषणः वीतदृष्टाः स्वस्वतः
(अश्वः) हे अभिना सुवाम् आ बहन् ।

१ (अयम्) प्रवतान् भवनिः स, वाम् रथः सुप्रवधुरः (नः) सुविताय आ गम्याः । हे रयतारी, हे
पिण्डौ यः (रथः) अह्वैर्वः, वृणः मवसः (अपि) जवीषांश्च ।

Here here (in this sacrifice), have appeared the Twin gods who have been worthily extolled owing to their flawless form and spotless fame. One of you O gods, is he who presides at our successful sacrifices, while the other is regarded the same as the glorious son of Heaven. 4

May your car gliding downwards, pre-eminent and gold rayed, come hither according to your wishes to our dwellings. The praise of anyone of you is sufficient to feed your steeds (with pride) as they resound the aerial regions with their roars. 5 (25)

This your mighty (car) exuberant like autumnal fruitage, goes forth pouring out streams of sweetness, and so the quickly appealing praises offered to either (of you) would swell the mighty rivers (of wealth), which traversing many regions have come to us (for our benefit). 6

Now has been sung, O ye Ordainers, that ancient hymn of yours which vigorously goes forth in three voluble strains. Have mercy then on this supplicating worshipper, and whether ye be moving or resting, hearken ye unto my prayers. 7

४ इह इहैव जाताः (यद्) अवावशीतान् (तद्) अरेपसा तन्वा, स्वेः नामभिः (च) वाम् अन्यः (मः) सुमत्स्य जिष्णु सूरिः (भवति) अन्यच्च दिवः सुमगः पुत्रः (इति) ऊहे ।

५ वाम् निचेदः, कर्तुहः, पित्र्यरूपः (रयः वाम्) वशां अनु (नः) सदनानि प्र हन्याः । हे अध्विना, (वाम्) अन्यस्य यज्ञैः हरी पीपयन्त, मभा (च तौ) घोषः रजति वि (आप्यायतः) ।

६ वाम् (रयः) शरदान् न वृषभः निष्पाद् (च), मध्वः दध्मन् पूर्वोः दयः प्र वरति । (वाम्) अन्यस्य एवं यज्ञैः (याः) पीपयन्त, (ताः) उन्वाः वेदन्तीः मघः मः आ अगुः ।

७ हे वेधमा अध्विना, वेधा वाग्दे धरन्ती रयविरा (च) वाम् गोः अश्वि । (अश्वाम्) उपसुतां (शुश्राम्) श्राभवात्तम् अश्वत्तम्, श्रामन् भवाम् (च) मे हवै श्रान्तम् ।

And that well-known praise of your luminous form, sung in the hall where are spread out the Kusa carpets, would surely swell each worshipper's heart; for the rain cloud (of your mercy) has, O heroes brought about the prosperity of mankind gratifying them as it were with showers of milk. 8

The thoughtful worshipper with offering in his hand, adores ye, O Ashwins who are like Pushan, as he would praise Agni or the Dawn. Praising you as I am with devotion, would that we might gain (your) refreshing support which flourishes quickly. 9 (26)

SOOKTA 182.

rishi-Agastya, Deity-Ashwins.

Behold hero may be seen the sign of their approach; Oh advance onward, here is their mighty car; wise friends, gladden the Ashwins who develop our talents, who are perceivable by thought, and rich in their benevolence to mankind. They appear high up in the heaven and only the pious can realise the sanctity of their ways. 1

Of Indra's self-same nature and very like the Maruts, O ye Ashwins handsome and known by the thought, working wondrous deeds and most warlike, ye drive in your car fully replete with sweetness, and with it approach the worshipper who is ready with his oblations. 2

८ उत श्रिवर्दिनि चरते बान् इततः न सद्यः स्या गोः (प्रयत्नान्) वृत् पितृते । दे वपणा, (अवम्) वाम् इषा (वद) मेघः गोः सेके न मनुषः दशस्यन् (तान्) पीयय ।

९ हे अधिना पुरन् पुरे, अग्निं उषाम् न पुरन्धिः दधिप्यान् (वाम्) जरेते । यत् (अदम्) वरिवत्या दधानः वाम् हुते (दृ) इवम् जीरदातु वजनम् विद्याम् ।

१ (पश्यत यः) इदं (अधिनोः वतुनम् (पुरतः) अमृत्, ओ पु गृयते, (अव) वृष्यान् रथः, दे मनोपिणः (कृषिजः एतान्) मरुत । (इमावपि) विष जिन्वा धिप्या, विरपलायतु, दिव नपादा, श्रुते सुधिनता (व) ।

२ (पुषाम्) इततमा, धिप्या दि, (पुषाम् च) मरुतमा दद्य, दधिष्टा, स्या रधीतमा, द्यौ रथ मयः आवितम् बरेधे, तेन च हे अधिना दायांसम् उप-यायः ।

What O miracle-working Ashwins, are ye doing here? Why do you tarry here; there are some fellows who not caring to offer oblations (to God) are only making most of themselves. Pass them over and curtailing the span of the miserable niggard's life, vouchsafe the light of knowledge unto the devoted worshipper. 3

Crush under your jaws the despicable curs barking on every side. Slay the foes (of the pious); these things ye know already, O Ashwins. Make every word of the praising worshipper as valuable as a precious gem and view with favour this song of mine O Truthful Nasatyas. 4

Ya made for Tugra's Son, in the midst of the high seas, a comfortable ship endowed with life and provided with wings (to fly), wherehy, him with his mind centred in God, him ya skilled in flying bora away, darting upwards from the surging sea. 5 (27)

Tugra's son having been cast into the sea, was bobbing up and down in the darkness to which there seemed no limit. Look! four ships most welcome in that dangerous ocean, and driven by the power (of Ashwins) are rescuing him (from death). 6

३ हे दसा अत्र किम् कृणुमः, किम् आसामि, (अयं) जनः यः कश्चित् अहविः मदीयते (च) (तद्) अति क्रमिष्टम्, पणेः अर्घुं जरतम्, वचस्यवे विप्राय (मे) ज्योतिः कृणुतम् ।

४ रायतः शुनः अभिरः जंमयतम्, इतम् मृगः, हे अश्विना, (ए) तानि विदधुः । जरितुः दाचं कचं रनिचोम् इतम्, हे नासत्या (युवाम्) उमा मम शसम् अवतम् ।

५ युवम् तौम्याय सिन्धुपु, आत्मन्वन्तम् पक्षिणम् स्वम् (एकम्) कम् चक्रयुः । येन शुपतनी (युवान्) महः शोदसः पेतयुः देवमा मनसा (मत्सेन सह च) निरुदधुः ।

६ अप्सवन्तः अवविद्ध तौम्यम् अनारंणे तमसि च प्रविद्धम् जटलय शुश्रः अश्विन्याम् दपिताः चतस्रः नावः उन् पारयन्ति (पश्य) ।

What tree could that be which stood firm in the midst of the sea and by which Tugra's son crying for help was holding on. He grasped it as if a falling animal obtained wings to fly up; thus O Ashwins ye bore him off, to your lasting glory. 7

May this song of ours be, O heroes, pleasing to you, this song which we Mana's sons have sung; and so may we find today in this very hall where Soma is poured out a refreshing support which flourishes quickly. 8 (28)

S O O K T A 183.

Rishi-Agastya; Deity-Ashwins.

Mako ready O mighty Ashwins your chariot which is swifter than the mind itself, and furnished with three seats and three wheels. When driving in that (car) which is formed out of three elements, to the house of the pious worshipper, ye go flying thereto like birds on their wings. 1

Nicely goes your chariot as it glides down to this earth when ye have ascended it to prove the power (of your mercy). Let our fascinating song of praise attend your fair form as ye yourself accompany Heaven's Daughter the Dawn. 2

७ यन् नाधित तौम्य पर्वपरवत्तर (स) अर्जयः मय्ये निष्ठितः वृक्षः कश्चित्? (येन) पतरोः मृगस्य आरमे पर्वा इव (अश्ववत्), हे अश्विना (एनम् युक्ताम् एव) श्रोमताय (एन) कम् उत वृद्धयः ।

८ हे नरा नासत्या यद् मानासः याम् उचयम् अबोचन् तत् वम् अनुयात् । अय आमान् सोम्यान् सदसः, इयम् जीरदानुम् वृजनम् विद्याम् ।

१ हे वृषणा मनसः यः जवीयान् यः त्रिभुजः त्रिचक्षुः (रथः) स युक्तायाम् । येन त्रिधातुना (रथेन) विः पत्नीः न, (युक्ताम्) पतयः, सुहृतः दुरोणम् च उपयायः ।

२ यन् कनुमन्ता (युक्ताम्) पृथे अनुतिष्ठतः (तत् स) रथः (अवि) अभिशाम् यन् सुहृन् वनंते । (यथा युक्ताम्) वपुष्या दिवः दुहित्रा उपसा सन्धे (तथा) इयम् गीः (नः) वयुः श्वताम् ।

Ascend this chariot which fully laden with offerings, works admirably under your direction. Driving in that chariot, O ye Heroes true by nature, proceed to the residence of the worshipper to quicken the noble impulses of him and of his sons. 3

Let not your wolf (*i. e.* your wrath), neither let your she-wolf (*i. e.* your displeasure) attack us. Forsake us not, nor pass by us to engage yourselves elsewhere. Here is placed the oblation for you; here ye listen to the hymns and here, O wondrous gods, are these goblets overflowing with sweet mead. 4

To you O miracle-working gods they are calling for protection—they Gotama, Purumilha and Atri—each offering his own oblation; well then, like a self-restrained man who would follow his appointed course in a straight forward manner come ye O Nasatyas to my earnest invocation. 5

We have got out of the limits of this darkness (of ignorance) and have sung this hymn, O Ashwins, in your honour. Come then to us by paths worthy of the celestial powers that we may enjoy (your) refreshing support which flourishes quickly. 6 (29)

१ शो (श्वम्) वाम् रथः इविष्मान् मतानि अनुवर्तते (तम्) युवतम् अ- तिष्ठतम् । हे नर नागत्या, येन (भक्त्य) वतिः, स्मने सनयायच इप यथै यावः ।

४ वाम् (क्रोधः) श्वः (कम्मान्) मा, श्वी (अवस्था यदि) मा आ दधर्षित, मा परितृक्तम् उद मा अति घक्तम् । भय वा मागः निहितः इमम् गीः, हे दशो इमे वाम् मधूनाम् निषयः ।

५ हे दश. गोतमः पुद्गमीन्द्रः अत्रिश्च इविष्मान् युवाग् अवसे इवते । यन्ता ऋजुयेव दिशाम् दिशं न हे नासत्या, मे इवम् उप आयातम् ।

६ ददम् अस्य तमसः वारम् अतारिष्म, हे अश्विना, (अयम्) खोमो (पि) वाम् प्रति अथायि । (तद) देवयानः पयिनि इह आ यातम्, (येन) इवम् जीरदात्र वृजन्म् विशाम् ।